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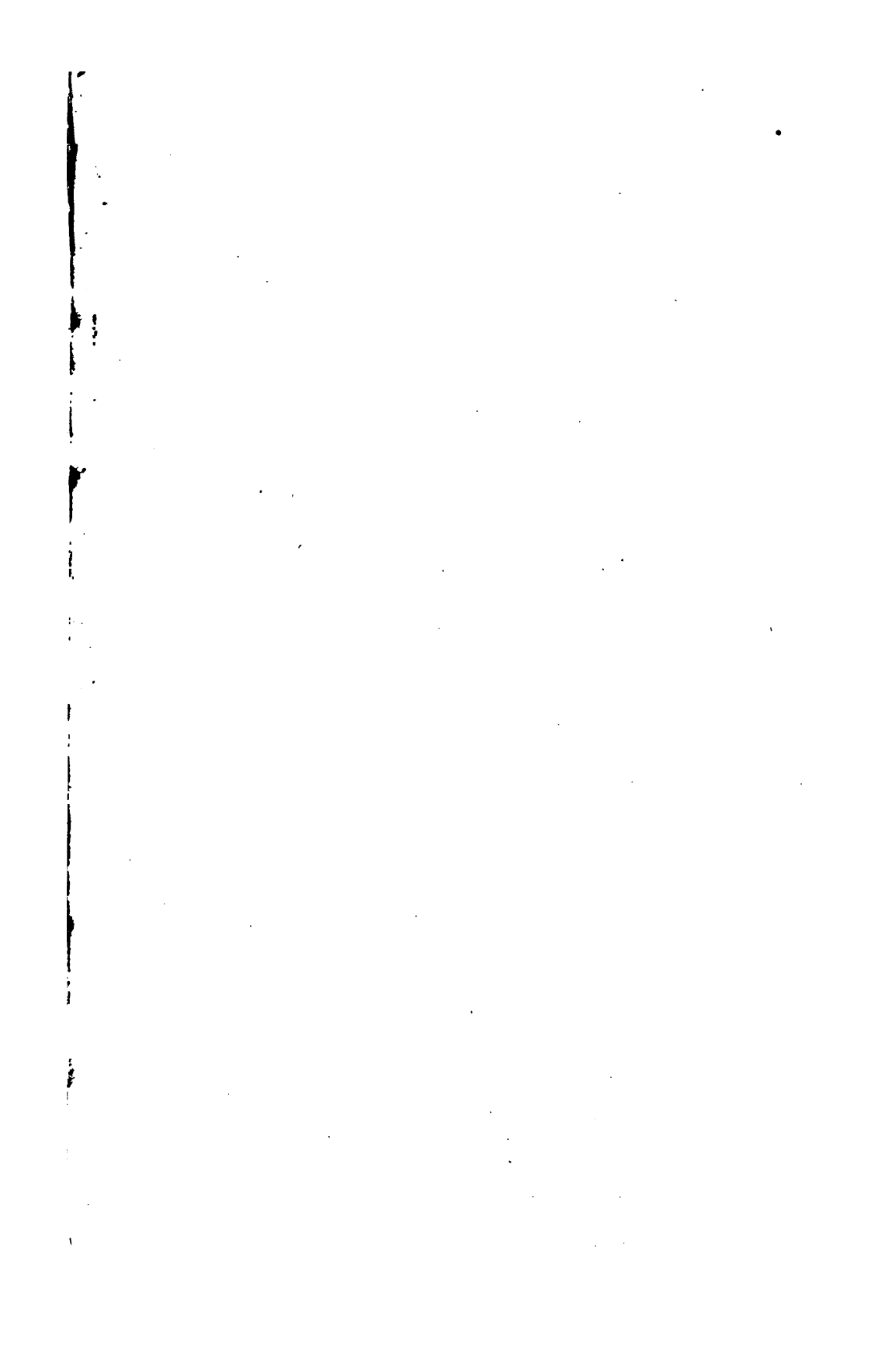
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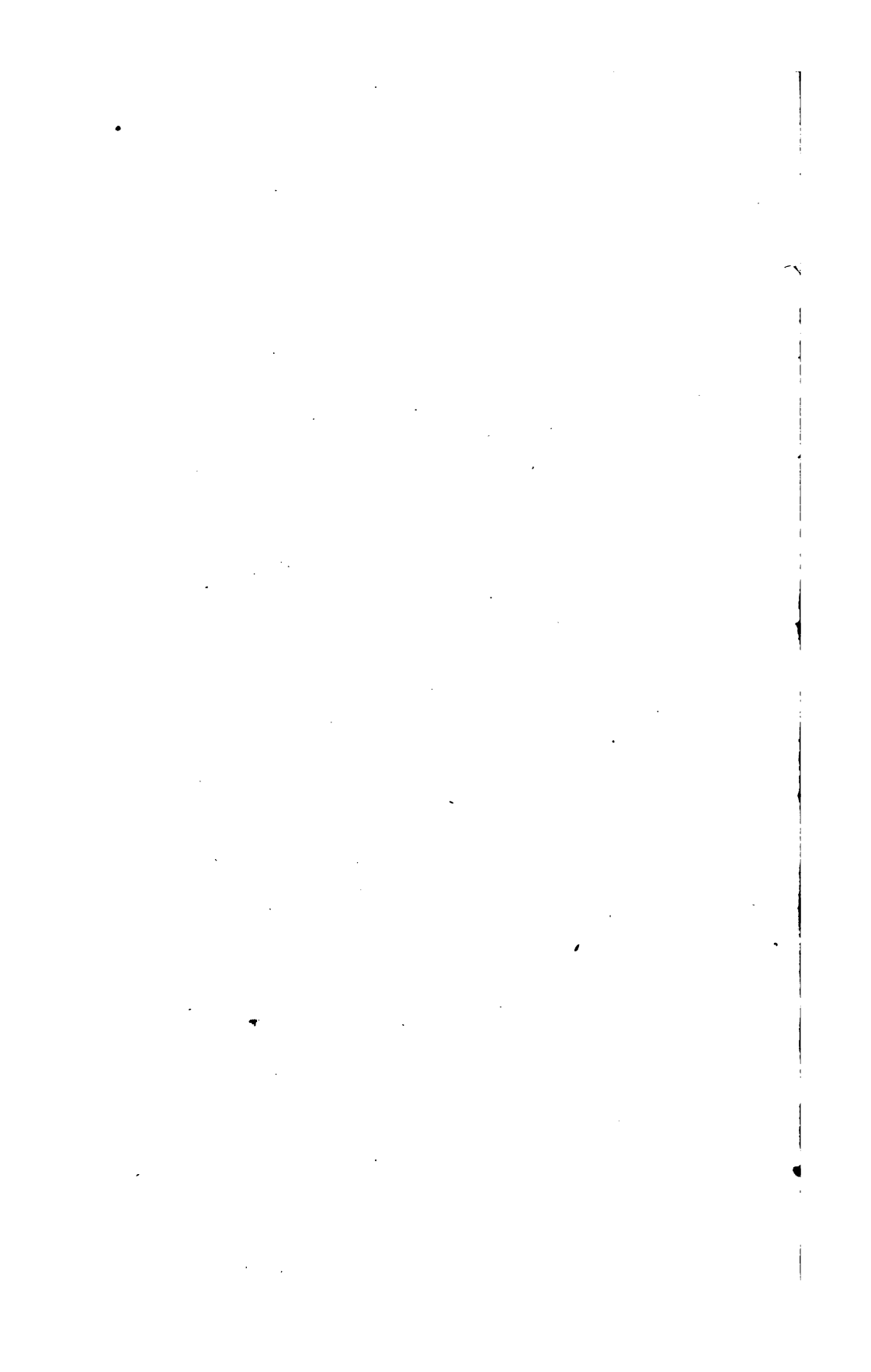
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Abstract



THE
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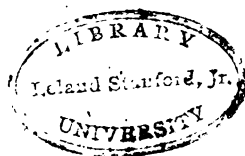
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THE
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T. W. T. CURTIS, EDITOR OF THIS NUMBER.

[June, 1850.]

FEMALE EDUCATION.

WE think that this subject does not occupy its just place in the public concern, and it is the object of this article to urge its claims upon our educators. New England has justly earned a reputation as wide as Christendom for her successful efforts in behalf of general education, and we only show our good-will to the world, when we wish that it may soon become like New England, as regards the immediate and remote results of our great educational enterprise. New England character is benefiting the world. Our local vanity would not rob other sections of the country of well-merited praise. We honor them for their noble institutions and plans *pro bono publico*. Yet we believe that, in their great endeavors and deeds, they borrow much from the New England spirit. Blot New England from the map of nations, and our country's progress in all that is good and great would be, at once, moderated; nor would her loss be measured by our national borders; such a vacuum would be felt throughout continents.

What a little spot of this great earth does New England occupy, geographically! Yet large enough for the world to know where she is. Nations are turning towards her a watchful eye. And why does she fill so large a place in human expectations? It is because of her great and noble enterprise in whatever is worthy of man; — of her lofty integrity, her general intelligence; of the profound learning and exalted worth of many whose names will adorn all future history; of her sound public morals and general virtue. And to the school-room, more than to any thing else, is she indebted for these traits of honorable character. The world

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expects much of New England, and she will not disappoint it. She has done much, but must and will do more. And we believe that there is nothing which more justly demands her present and earnest consideration than the subject of this paper.

The position and influence of woman have had more to do with civilization and true progress than any other one thing. We believe that the mothers of Athens, and of Sparta, and of Rome had, at least, as much to do with their respective national characters, and their memorable annals, as the fathers. There is a wide difference between France and America: but it is just equal to the difference between the women of France and the women of America.

We assume it to be conceded that knowledge is power. That an education, and the best possible education, is worth something to us — the mighty bipeds of creation. And we all can cede it, because we are conscious that it does add essentially to our power; because it elevates us still higher above the brute; because it exalts us to still nearer kindred and fellowship with those who were created only a little above us.

We urge, then, that woman should be educated; first, because it is her right. As one of God's creatures she has as much right as the rest to his rich gifts and blessings, of which a good education is one of the chiefest. It is her right, as a rational and immortal being, in common with all who bear the divine impress. Her Creator has enriched her with wonderful gifts and faculties, which he intended for his service and glory; not to be squandered, during the best part of probation, in thrumming the piano, painting gristmills, and stitching ottomans. She has received an endowment that, developed, would fit her for the companionship of angels. It is her right to become qualified for it, intellectually, as well as morally. And what tendency have the fripperies of our fashionable schools to fit her for any intelligent companionship? We do not intend to be sentimental; but, considering how much woman has to do with the whole inner world of impulses and motives, which, more than mind, rule the whole outer world; how much she has to do with germinating and ripening character; how much with the origin of causes that bless or curse men and nations,—we contend that it is her birthright to be the greatest blessing God has ever given the race. She, therefore, if any body, has a right to an education, in its highest and noblest sense. For this, and this only, will fit her for her great mission.

We cannot give to woman's power and influence too high an estimate. The Bonapartes and Washingtons, the Alexanders and Kossuths, of the past and present, are heroes of household nurturing. And there have been many others, of smaller stature, who, in their narrower sphere, have been the blessing

or the scourge of their neighborhood or state. The fireside has more to do with individual and national destinies than camp or Congress. Its empire is wider than that of kings. It is within the influence of its circle, where woman really, though perhaps not always nominally reigns, that those minds are moulded and those characters fashioned that determine the history of nations. Who that is a man cannot trace much of his present self to a mother's fostering, or a sister's influence? Doubtless there are some persons who cannot connect their present position with any early household recollections. But can they connect it with any thing else? Are they not rather to be reckoned with that inefficient, useless humanity, that has not enough of character to be traced to any thing, mere blanks — cyphers. We mean simply to urge that, if anywhere there is such moral or intellectual excellence as to command our admiration, there is a greater debt to woman therefor than to any other human agency.

There is at every hearthstone a human laboratory. And we fancy that the olden Lares worshipped there are little more than an apotheosis of genial fireside influence. The smile, the tone, the words, the spirit of woman — empress here — are mightier in their results than college or forum.

They mistake who assert that circumstances make men. Circumstances are but the nutriment of character. The impetus and impress are given at home; and in its friction with circumstances — in the rough and tumble of life — character, formed in the family circle, by a process of assimilation, gathers to itself nourishment and strength from the events of life — directs them, giving them the distinct impress of its own spirit.

If, then, woman has so inevitable and so responsible a connection with our destiny, whether national or individual, is it not important that she be qualified for her solemn duties? That, for this purpose, the best possible facilities be provided her? That we direct our most earnest inquiries to the best mode for securing this end? The highest office of woman's sphere is to form character. And our first inquiry is, What kind of education will fit her for this? Of course, that which is in the highest degree moral and intellectual. In regard to the first, we speak briefly, because, in the advantages of moral and religious instruction, whether in the school-room or from the pulpit, both sexes have an equal share. The foundation of all true greatness and prosperity, whether public or private, is in a high-toned morality and virtue. If, then, there are those in our school-rooms who are to have such an important influence on the destiny of coming generations, how thoughtful should we be who are concerned in preparing them for their responsible sphere, to inspire them with a love for whatsoever is lovely and of good report, for whatsoever is true and holy! How earnest should be our endeavor so to in-

fluence them that their heart may be the home of every virtue, and their life the expression of it. And, in speaking thus, we feel that *the highest style of woman is a Christian*.

Woman's mental culture is also of inestimable importance, because, as we have contended, the indelible impress of her character is to be upon that of individuals and of society. And the highest type of human character is not possible without the highest intellectual development. Now, does the education at present prescribed for females give them that strength and completeness of intellectual character which will fit them to give the noblest intellectual impulses to others? Most earnestly we say *no*. Compare their education with that of the privileged sex. If ambitious parents design for the favored son a professional career, they justly conceive that, as his life is to be a continual battle of mind with mind, if he would "be a hero in the strife," he must have the best possible mental equipment. He is, almost in infancy, taught to lisp his declensions, dialects, and paradigms, demolishes "*Rifentic*," communes familiarly with quadratics and logarithms, becomes completely acquainted with the whole family of "surfaces and solids" and all their relations, and, after having made big books his daily freight to school for years, and submitted to the severest mental regimen that an academical course can administer, he enters college.

His experience, thus far, has been one of toil, though not of drudgery. It has assured him that his whole career is not to be a pastime. His friends and instructors have ever required of him real but productive labor. His own ambitious expectations have demanded it. With this apprenticeship he enters college, and in a very little time his new experience establishes his former convictions that he has chosen a life of toil. And he is content, for he knows that nothing else will make him rich in mental wealth. He knows that, to have the place he would among men, he *must* toil. He therefore patiently submits for long years to the severest mental drilling. Dry metaphysics, conic sections, and tough old Greek rack his brain and discipline his intellectual energies, meanwhile enriching his mind with the treasures of history and the embellishments of poetry, till he is ready to find his peers among the truly mighty of the earth, and is accounted among those who are rulers of mind. And was this laborious, toilsome, body-and-soul-wearing career assigned him that he might reap pecuniary advantage? Did the idea of pecuniary productiveness enter into the motives of parents, friends, or himself? Is the end of learning bread? No! The mind's development yields nobler and richer harvests than can be measured by dollars. He has been thus severely educated in order that mind may have power over fellow mind; and in order that the dim lineaments of divinity, feebly portrayed in our humble faculties, might bear a more

distinct resemblance to their infinite Original. Such an education corresponds to our nature and to God's design.

What a contrast to this is female education ! Education, indeed ! It is an utter libel on that noble word. Woman, to be sure, is allowed to commence an education. Till she is, perhaps, fourteen years of age, she is graciously permitted to join the boys' classes, and thus get a taste of knowledge. But now, having got fairly through infancy, and just entering that period when mind is most acquisitive, and when, if ever, it is of the utmost importance that it should be submitted to wholesome discipline, behold ! her education is finished, and she begins with the accomplishments ! The larger part of the residue of single life is monopolized by the piano. We say single life, because, of course, no sensible woman intends to use it after she has exhibited her wares and they have served their purpose. What woman ever plays the piano for her husband ? The market, also — for the mind, no longer fettered by dull study, becomes at once very speculative, — the market encourages a devotion to the fine arts ; so, forthwith, divers colors, being compounded, are inflicted upon an innocent sheet, with great injustice to an honest old mill, a stone bridge, a stubby man, a little boy, and a woman in a red dress ; which compound we are expected to consider a painting, designed, in gilded frame, to decorate the parlor wall. The modern languages are now mouthed. It sounds so *verry foine* to say "*Comment vous portez-vous,*" "*Il est recherché,*" &c., that a place must be found in some way, amid the gilded mummeries and fooleries of fashionable girlhood, to skim a few phrase-books, with which equipment she is to bespangle her nonsensical chit-chat. She also learns to dance and waltz "divinely," to smile bewitchingly, and to simper most sillily. She, in a word, is receiving the finishing polish to her education ! That is, serving a patient and assiduous apprenticeship in acquiring a skilful command of all those arts and artifices that are most likely to *secure an overture*. For it will not be denied by many who are candid, that such an "unexpected" event is often, nay, very often regarded as the successful issue of "expensive education," and parental manoeuvres and anxieties, provided it come from — the proper quarter.

Thus, half heartless and brainless, is an immortal being, with a capacity for enriching society with moral and intellectual wealth, arrayed in the senseless, outside fripperies of fashion, that she may become a parlor ornament, a ball-room toy, a life-long blank in some poor man's dwelling, and an example of the utter and deliberate perverseness we sometimes exhibit in abusing God's choicest gifts. To accomplish this, long years — the best years of life — are cruelly, cruelly squandered. *Is this education ?* It is a woful, a wicked tinkering and trinketing of an immortal mind.

Some may think this picture rather overdrawn; that the daughters of the people are not subjected to such a senseless mockery. We admit that it more justly describes the operation adopted in the higher circles of fashion. But fashions and tastes descend. What was patrician yesterday is plebeian today. And no one, who has a watchful eye on any community, can deny that the opinions and practices, ay, the practices of the masses have become most sadly tinctured with these very notions that prevail in fashionable life. And, once more, lest we seem unjust, let an American woman speak for herself, through one of the nobility of her sex. "The gates of science have always been shut against her (woman) by popular prejudice, and the fashionable schools for girls have been infinitely worse than none; for it has been their effort to smother, under affectation and morbid delicacy, the little common sense that survived the restraints of the nursery. After being taught etiquette, the hypocritical conventionalities of fashion, a little music, and a few French phrases — all by rote — they are turned out to use their accomplishments for the purpose for which they have been taught to value them, namely, to win a husband and secure a settlement. They are married at seventeen, soon become mothers, are consigned to oblivion, or kept alive by a round of vanity and dissipation. This picture, however humiliating, is a true representation. Such women are fit for nothing but to die as they have lived."

We would not be considered as assailing all schools and "seminaries" designed for educating young ladies. We rejoice that our own Commonwealth can show, here and there, an honorable exception to what we honestly believe to be their general character. We need not name them. They have made themselves widely known, and have sent forth those who, by a true refinement of heart and mind, by their rich intellectual and moral worth, are blessing their little worlds. Others, too, who, by their self-devotion in behalf of the benighted of the earth, have won for their *alma mater* an affectionate and reverent regard among true men and true women, shall live in other generations. Yet we believe that, even in the best of our schools, there is room for much essential improvement. The four or five last years of school-girl life are too precious to be engrossed by pursuits that, at the best, give but a mere embellishment to life. To be sure, they have their value. We think a knowledge of vocal or instrumental music essential to a complete education. We believe that half the *ologies* studied in our schools cannot contribute so much to make truly useful men and women, or happy homes, as "sweet music." But these and other kindred luxuries should be attended to as a relaxation and not as a business. They should relieve, not monopolize, life. A knowledge of music,

painting, etiquette, botany, French, &c., is important, and an education is not perfect without them. But it is idle to spend whole days, year after year, upon them. Life is worth more than its liveries. A mind that is subjected to the severe discipline of classical or mathematical study will gain such habits of ready acquisition as to obtain a knowledge of these mental fineries as a recreation. If the mighty pulses of "our own broad Merrimack" were monopolized by a little sawmill, there would still be a surplus of untouched, wasted energy, that might be fabricating for the world. So a mind may be kept for years busied with the whole assortment of mental tinsel, while, if its surplus, latent capacities had been judiciously developed, it would, beside acquiring the external adornings, have become strengthened and enriched by those pursuits that exalt to a nearer likeness to the divine. We think, then, that our better schools may be much improved as regards the kind of occupation selected for the mind.

We fear a mistake is often made in regard to that process of instruction which best educates mind. Our opinion is, that that mode is best which best tries the mental powers — which gives the most healthful and vigorous exercise to the intellectual energies. The branches of female study which require any thing of this sort are, verily, few enough. In all compassion, then, let them make the most of the scanty list. Take, for example, the study of history, which, perhaps, more than any other allowed them, admits of being made a means of mental discipline. How often is this made a perfect drudgery — a purely mechanical performance — consisting entirely in stuffing the memory with facts. History, justly viewed, is a mighty panorama of the human heart, passing before us from the beginning of time. On the ample canvas every passion is painted — instinct with life. The whole array of human life and conduct and motive for six thousand years moves before our eyes in solemn procession, exhibiting throughout manifold views of human nature — "moral philosophy exemplified by living examples." It is, as it were, leaves from the register of the recording angel, chronicled for ages, loaned us for our instruction. Those who study it should be able to look beneath the surface, to discern the structure of society, the source of prosperity and downfall of nations; should cultivate a spirit of inquisitiveness in tracing deed to motive and connecting event with cause and consequence, whether direct or remote. Thus may history be made to abound in discipline as well as in lessons of wisdom.

By the common process, *words* are committed to memory, without a thought that they have any particular significance; and, in the recitation, a volley of them is discharged as thoughtlessly. At best, the head is but crowded with *facts*. The mind

has not worked upon, and digested, and related them. And such we fear is the tendency of much of even the best of the education adopted for females. It is too easy and destitute of exertion. They are passive recipients rather than earnest laborers. Their minds are crowded with a rude assemblage of ideas and facts, which their memory has skimmed from history, botany, and an *ology* or two. Such is not our idea of education, either for males or females. It should be such as will make them thinkers; as will enable them to know their mental power, and, at any time, and anywhere, to use it independently and efficiently. It is of comparatively little consequence that the head be filled with knowledge during the school period. It is of much more importance that the intellect be trained to work, and work aright; and there need be no fear, if this be faithfully done, but that such a mind, having found a delight in intellectual exercise, will, when it has left the school-room, during all after life, ever rejoice to go forth and gather knowledge for itself. While the one who has endured the monotonous stuffing process for the prescribed period, heartily sickened, rejoices when the hour for deliverance comes, and learning and acquiring henceforth wear no other aspect than that of drudgery.

That the position of woman may be elevated, and she fitted for her great duties, it is indispensable that she be differently educated. It seems as if further discussion cannot be necessary to make it evident to all, that her high vocation demands of her more intellectual character than she has hitherto had. She must have it, if she is to meet those solemn responsibilities which God and man have devolved upon her. She cannot otherwise fulfil her noble mission. *It is not possible.* This character, with the other sex, is the fruit of rigidly severe mental discipline, and of that alone. Woman must secure the same end by the same means. If it be deemed necessary that boys that are to be men should pursue a thorough course in "Latin, Greek, and mathematics," so must girls that are to be women. The whole course of study, then, for females must be greatly modified. Diversion and pastime must cease to be their occupation for years—their best years. Their business must be, to grapple sturdily and earnestly with toilsome study—with such study as will make them think, reflect, reason, judge. Whatever it be that accomplishes this end, whether Chinese, Choctaw, or fluxions; whether it be any thing that will be needed and used in practical life or not, it matters comparatively little.

The true end of all education we claim to be, *to discipline the powers of the intellect; to give us the mastery of our own minds;* and whatever course of study best contributes to this result should be adopted. We believe that no other so well answers this purpose as the study of the ancient classics, and of the

higher mathematics. The former exercise all the powers of the soul; they fix the attention, tax the ingenuity to unravel complexities, to discover relations, and harmonize apparent differences; they refine the judgment and taste. Their certain tendency is, to give to mind both strength and beauty. Mathematics are of no less importance. They subdue all aimless roaming — all vagrancy of mind; concentrate thought, give an earnest activity to every faculty, and compel every power and energy to a strong grapple with difficulty, giving a complete mastery of mind and will. Such an education builds character. *Such an education woman must have.* Why not? Will you demand that the tailor who cuts your coat shall be competently educated for his task, and will you forbid woman, who is to fashion immortal mind, to be prepared for her great work? Or is it to be expected that nature's laws shall be reversed here, and that imbecility shall impart vigor — that weakness shall give strength? How is it to be accounted for — while there is so just a solicitude respecting the education of the young "lords of creation" — that there should be not only such an utter indifference in regard to the kind of education which they who are to mould the character of the "lords" receive, but that there should seem to be a pretty general hostility to giving them such an one as can alone develop their intellectual nature, and prepare them to become an ornament to society and a blessing to the world. Is it because of a fear that, if woman were elevated intellectually, she would become discontented with her sphere, and "usurp authority?" But ignorance alone is thus clamorous. The tendency of true learning is to true wisdom; and wisdom is satisfied with what is right. How much would man himself gain by the elevation of woman? Instead of being an agreeable sort of appendage to his household establishment, she would be prepared to share in his literary pursuits and enjoyments. How often, too, might he be served in those perplexities which he would keep from the world, by her well-disciplined judgment and matured mind — a mind trained to think. Does this prejudice against her proper education arise from a fear that she might become incapacitated for domestic duty? Is ignorance more efficient, then, in household life than intelligence? Can ignorance mend a stocking or make a pudding — and cannot intelligence? And is woman's fitness for social duties in direct proportion to her ignorance of the delights and grandeurs of knowledge? Or is it supposed that, if woman be educated, she will straightway become false to all the delicate instincts of her nature, and, at any time, abandon the care of a child for the elements of an eclipse?

But we strongly suspect we have not approached the true reason yet, but that it lies in a different direction. We suspect that these "lords of creation" consider themselves entitled, as

such, to a monopoly of knowledge — that they are a little jealous withal, and fear that, if the avenues to solid learning be made accessible to the “weaker vessels,” they, themselves, will be crowded out, or, more probably, that they may be grievously mortified by finding themselves surpassed, “by a woman,” in that which they feel to be excellent and noble. But we think we can safely assure these sensitive gentry that they need not be alarmed, as, in spite of all the encouragements and opportunities to the contrary, there will doubtless always be found a plenty of women as silly as themselves, and as little in love with learning.

If our views, thus far, be mainly correct, they lead us to one conclusion; namely, that romantic speculations and schemes must be postponed to a later period. At present, there seems to be, with females, no such period as youth — at least, none from choice. As soon as they cease to be children, their whole anxiety is to become women as soon as possible; thus robbing life of its most beautiful season. How preposterous would it appear for boys at sixteen to be arranging their matrimonial alliances. And why? Because common opinion and common sense alike assert that boys are not competent to the responsibilities of men; that they must have acquired some ripeness of judgment before they are fit to take a place among citizens, and make laws and establish households; that they must cease to be children before they can be fit to rear children. So must girls. They are not more precocious, neither are their responsibilities less, nor can they be prepared for them in a shorter time. Yet how short, were it not for the vulgar notions and edicts of society, would be the interval from babyhood to womanhood. We have contended that women, in order to be qualified for life, need a rigorous mental discipline. But this must occupy years: those years now devoted to the rounds of fashionable dissipation and coquettish adventures. Who does not believe that the great interests of the race would be promoted if public sentiment discouraged the idea of any earlier maturity among women than among men? thus allowing half a dozen more years than now for solid attainments in learning, for a wise discipline of the affections and intellect, for gathering those rich resources of rational enjoyment which shall be ever productive and fresh while life lasts; and not become insipid and be laid aside as soon as the giddy whirl of girlish gayety is over, leaving all after-life a waste, desolate blank?

We are in favor of “woman’s rights” — of her right to whatever will be a real blessing to her, and render her a real blessing to society. We are in favor of her true elevation. But we can not sympathize with those who would elevate her to the ballot-box — who seem so anxious to see delicate woman edging her way among tobacco-grinders, bad-whiskey drinkers, and foul-

mouthed loafers, that crowd "town-meetings." Nor are we anxious for the time to come, when "office-seeking" women, on the political stump, gaped at by a thousand dirty mouths, shall be seen assailing each other with such weapons as — saith common fame — are found only in feminine armories. Masculine rivals can surely besmear each other bad enough. For the sake of a little clean humanity, we sincerely hope the time will never come when woman shall thus "appear in public on the stage," or shall be seen exercising the functions of hog-reeve or high sheriff.

But perhaps they do not covet and will not accept such offices as may require them to execute the rigor of the law on vicious quadrupeds or bad bipeds. But if they are to select such posts of honor as please their taste, leaving to us what they do not want, and will not take, will not such a constitution of society be quite as unpalatable an inequality as the present? There is much involved in this question that savors of the ludicrous, absurd, unnatural, and impossible. But we cannot stop to discuss the subject at length. That it is worth a passing notice, our readers will perceive, by examining the reports of recent conventions of women, that have been held to discuss the whole question of "Woman's Rights;" conventions large in numbers and composed of the most intelligent, influential, and best women in our land. See also the position of a Massachusetts candidate for Congress, as recently announced. But it is our conviction that these demonstrations will be utterly fruitless. We know that common sense is sufficiently uncommon. But we believe there is enough of it for present official incumbents and incumbrances to feel a measure of security. And we have faith in the permanency of the present general features of society, not only because of the general common sense, but because we believe such to be the distinct ordinance of God; that He has assigned to woman a more honorable sphere than that of politics. She need not be concerned about "legislation." Let her diffuse the right influence in the family circle, inspire the right impulses in childhood, fashion aright the character she builds, and she will inevitably legislate more efficiently than she ever could in legislature or senate. *Home is the nursery of statesmen.*

We briefly recapitulate: If there is to be any great educational reform, it must begin in New England. For she has taken the lead hitherto, and the world expects her to do so now. Woman should be better educated, because it is her *right*. It is not just that we provide for one sex an education that gives them worth of character, fits them for society, for rational happiness, and for all the noble purposes of our being, while we bestow upon the other a smattering of a few knowledges and the external gilding of a few accomplishments. She should be better educated; because of the responsible relation she sustains to individual and

national destiny. Woman rules the fireside — the fireside rules the world. She must have more intellectual power, in order to give a corresponding impress to others. This, with the other sex, is the result of patient and protracted liberal study. So must it be with her. Contrast the superficial, partial education of woman with that of man. Yet her responsibilities are equally momentous, and demand as much of that sound mental discipline which is the result of laborious mental training. For she will give mental as well as moral character of some kind to childhood — consequently to manhood. And, that she may give one worth having, she must possess it herself.

HOW SHALL PARENTS AND CHILDREN BE MADE TO FEEL AN INTEREST IN POPULAR EDUCATION ?

To every true friend of republicanism, the subject of popular education is one of momentous interest. It constitutes the only sure basis on which his favorite institutions and cherished principles can find a secure and permanent establishment. Without the free and general dissemination of knowledge, and the extensive cultivation of those moral sentiments and feelings for which a sound and enlightened system of public instruction will provide, true liberty and genuine republicanism can not long exist. Hence, it becomes every one who has any desire to see the continued and increased prosperity of the religious, civil, and literary privileges with which our country is now blessed, to inquire what can be done to aid in their perpetuation and improvement.

The business of education is of a tri-party nature, and its truly healthful and wise advancement can only be secured by the heartfelt and sincere interest and judicious efforts of all concerned. Teachers, parents, and pupils are the joint partners in the work, and, while something may be done by each party, individually, nothing short of the united, harmonious, and cheerful coöperation of all can secure the richest and fullest blessings which the object under consideration is calculated to impart.

It will be our design, in this communication, to designate and consider some of the means of awakening an interest on the part of parents and pupils, in the great cause of popular education.

1. Teachers must be well qualified, and possessed of hearts truly alive to the duties and responsibilities of their vocation.

Unless teachers possess the requisite literary and moral qualifications, together with a well-disciplined faculty of imparting

instruction to others, it will be in vain to attempt to awaken and continue an active and salutary interest on the part of parents and pupils. If they who assume the duties of the teacher's office are in any way incompetent, or indifferent in their feelings, that incompetency or that indifference will surely be felt by those with whom and for whom they labor. The teacher is, or should be, the fountain from whose resources the pupils may obtain their supplies; and, if these supplies are insufficient in quantity, or impure in quality, the recipients will, most certainly, suffer therefrom.

But it is not enough that an instructor possess the requisite literary qualifications. All-important as these are, they by no means constitute all that is important. He must have some just sense of the vastness of the work he is called to perform — a work which will be felt in all coming time, and in the ages of eternity. As he meets his pupils, from day to day, he must not only endeavor to supply their minds from his own well-stored mind, but he must, at all times, furnish them the benefit of a good example. Kind, gentle, affectionate, firm, he must in all particulars, and, on all occasions, give the clearest evidence that he is a man — a man possessed of truly manly feelings and manly motives — a man with a heart alive to their interests, and ever ready to administer to their wants, and promote their true happiness. But how shall he do this?

1. *By manifesting an intelligent and active interest in all the studies of the school-room.*

Many of the exercises of the school-room are, in themselves, of a monotonous and uninteresting character, and, after all that has been said in reference to the importance of making them simple and easy, it is, nevertheless, true that a good education can not be acquired without much patient and laborious application on the part of the pupils. The teacher may do much to aid and cheer them, and thus render their task more interesting, but he cannot perform their work for them. He should endeavor, constantly, to impress them with a just sense of the greatness of the work to be accomplished, and of the intrinsic value of the object to be attained. He should aim to inspire them with confidence in their own abilities, and encourage them to persevere cheerfully in the pursuit of knowledge, and lead them to feel that the purest happiness will come from surmounting the greatest difficulties. By presenting to their minds, as clearly as may be, the goal to be reached, and the value of the prize to be won, he may do much to incite them on with vigor and zeal in the race before them. But aside from this, he may do much to make the duller exercises inviting, and throw a cheerful interest around recitations of themselves monotonous and void of interest. By judicious explanations and well-selected anecdotes, he may do much

to animate and enliven the heart of the otherwise dispirited pupil, and lead him to press on with a hopeful, buoyant, and happy spirit.

2. *By making the school-room cheerful and attractive, the teacher may do much to interest the pupils.*

It is for the teacher, mainly, to determine what kind of atmosphere shall pervade the school-room. It will, indeed, be precisely what he shall decide to make it. If he enters school with a gloomy or morose countenance, and, while in it, indulges in feelings of petulance, or manifests a discontented, captious, or capricious spirit, his pupils will surely be restless, fretful, and troublesome. But, on the other hand, if he wears a cheerful countenance, and exhibits a patient, mild, and happy frame of mind, with a corresponding kindness in his tone, expression, and movements, he will do much to make the school-room pleasant, and the pupils contented and happy. We would, therefore, urge upon the teacher the importance of cultivating and exhibiting all those kindly feelings and traits of the heart which prove a rich adornment to the whole life and character, rendering their possessor a more agreeable companion, and a more useful citizen. He should always strive so to present himself before them in every act, word, and expression as to prove a worthy pattern for imitation, ever remembering that "as is the teacher so will be the pupils."

3. *By promoting a healthy moral tone among his pupils, the teacher will create an interest in school duties.*

To live wisely and well, and possess a happy and cheerful disposition, one should have some just appreciation of life's great end, with a strong desire to rightly perform all life's duties, and submissively to bear its trials. Hence the teacher should make it a prominent point to impress upon his pupils the vastness of the object for which they live. He should bring before their minds, as distinctly and forcibly as may be, the nature of their relation to each other, to the community, and to their Creator, and hold up to their view the duties and responsibilities resting upon every citizen. He must do what he can to cause them to feel that true goodness and true happiness are inseparable; and that the more they strive to perform faithfully every duty, as pupils, the more they do to promote the good of their companions, parents, and all with whom they may in any way be associated, the greater will be their own true happiness and usefulness. He should, by precept and by example, lead them to love and regard truth and honesty, and cherish and cultivate every moral and kindly feeling of the heart, and to exercise that pleasant and courteous deportment which will make them more agreeable and useful in every relation of life. Indeed, that teacher who succeeds in establishing a sound moral tone among his pupils will find no difficulty in securing the best and strongest coöperation of parents and pupils.

4. *By manifesting a judicious interest in the innocent recreations of his pupils, and by exhibiting a true sympathy with them in all their trials, the teacher may enlist their feelings in favor of school duties.*

The mind is ever active, and, in the period of youth, when life's cares, anxieties, and duties are few, it most readily engages in the amusements of childhood. With a peculiar buoyancy of spirit do the young participate in youth's sports, and it becomes those who have the oversight of them, whether as parents or teachers, to do what they can to modify and control what it would be equally impolitic and impossible to prevent. Let them aim to cultivate in children a taste for those recreations which are not only innocent in themselves, but harmless in their tendency. It is too often the case that adults express no interest in boyhood's sports, and speak of them as purely mischievous and annoying. If, however, a teacher would gain the affections and secure the interest of his pupils, he should not, with repulsive and forbidding looks, pass by their amusements. He should not forget that he was once young, and engaged with earnest delight in the same merry games which now so fully engross the passing hour of his pupils' release from the duties of the school-room. Rather should he gaze with a smiling countenance and an approving expression, and thus give evidence that he takes pleasure in all their rational enjoyments. He may do, and should do, what he can to check an inordinate desire for amusements, and also discountenance those which are, in any degree, immoral or hurtful in their tendencies. In relation to these, as in reference to their school duties, let him give assurance that he is their true friend,—ever willing and ready to aid them in their toils, smile upon them in their happy and joyous hours, and sympathize with them in all their trials and difficulties. He will thus gain an influence over them by which he may easily interest them in the exercises of the school-room, and by which, also, his own labors for them will prove much more efficacious, salutary, and pleasant.

We have thus far spoken of the teacher in relation to awakening an interest on the part of his pupils, and now propose to designate one or two particulars in which he may awaken parental interest and secure parental coöperation. In passing, however, we may observe, that whatever tends to interest the children will, most surely, have a favorable influence upon the parents; and we may, indeed, say it is impossible to obtain a right feeling on the part of pupils without securing a corresponding feeling on the part of the parents. It is equally true, that whatever may incite the parents to judicious feeling and right action will surely cause a better state of feeling with the pupils. Hence, whatever may be suggested as promotive of the interest of either party will

be, in a certain sense, beneficial to all concerned. Every true, faithful, and devoted instructor will, on taking charge of a school, ask himself, "*What can I do to promote a right feeling and secure the needed coöperation of the parents of my pupils?*" We answer: —

1. *Invite them to meet you, on some evening, in the school-room, for the purpose of considering some of the mutual duties growing out of your relation to them.*

It is very desirable that the teacher embrace an early opportunity to make known to those among whom he is called to labor his views, feelings, and plans. By doing so, most of the difficulties and wrong feelings which often exist in school districts will be prevented. Indeed, nearly every difficulty could be avoided or amicably settled if the parties concerned knew each other's wishes, motives, and views. The most ready and convenient way for the teacher to gain access to the parents is that just designated. A little effort will secure a general gathering of the parents, and afford an opportunity for many valuable suggestions. It will enable the teacher to speak familiarly and plainly of his sphere of labors, the nature of his duties, and his need of parental aid and sympathy. He may call their attention, as clearly and earnestly as may be, to the importance of regular and seasonable attendance, and, if possible, lead them to see and feel, that no pupil can excel in scholarship, or make much progress, who is often absent from his class. He may do some thing, if devoted to his vocation, to convince his patrons that he desires to labor with them, as well as for them, in the great work of training their children for usefulness, respectability, and happiness,—a work whose most successful prosecution calls for union of purpose and action on the part of parents and teachers,—and as "a house divided against itself can not stand," so will discord between parents and teachers prove the ruin of a school. He should solicit their earnest and constant coöperation in all his efforts, not only to form studious and orderly habits at school, but also, in all his attempts, to promote obedience, kindness of feeling, and true goodness. An hour judiciously occupied in the free and plain consideration of school-room duties, and of the various particulars in which parents may render the teacher most essential aid, cannot fail of producing results truly gratifying and beneficial. By such a course, most parents will be induced to reflect, and act with new interest and efficiency.

2. *By visiting parents at their home you may do much to promote their interest in behalf of your efforts.*

That teacher who would discipline and instruct his pupils most successfully and efficiently should know much of individual character, condition, and peculiarities. As no two pupils are constituted precisely alike, or similarly situated in reference to

their home relations and home influences, so no uniform mode of discipline and incitement will produce uniform and similar results with different pupils. Hence the importance of a clear knowledge of individual temperaments, and of the peculiar home and other influences that bear upon each pupil ; — and in no way can the teacher so well acquire this knowledge as by calling upon the parents. A few minutes of conversation and observation at the fireside will afford him an amount of information which will prove highly serviceable, and, at the same time, awaken an interest in both parents and pupils. But, that the results of such visits may prove most salutary to all parties, the teacher should communicate freely and frankly in reference to the deportment and progress of the children at school. If they are regular and constant in their attendance, diligent and orderly in their habits, and correct in their recitations, it should be so stated, both for their credit and encouragement. But if they are irregular and unseasonable in their attendance, careless and disobedient in their habits, and idle or uninterested in their studies, it should be made known without reserve. The truth, spoken honestly and kindly, will do good, and when pupils find that frequent interviews take place between their parents and teacher, which are employed in the discussion of their conduct, habits, and progress, they will, in most cases, be incited to greater care and diligence, in order that a good report may always be made to parents and friends.

3. *By inviting parents to make occasional visits to the school, you may promote the interests of all.*

A little effort on the part of the teacher will induce the parents to call at the school-room for the purpose of listening to the recitations and witnessing the regular exercises of the pupils. Such calls will cheer and stimulate the pupils encourage the instructor, and interest those who make the calls. When scholars feel that some of the parents may be present to listen to their recitations, they will be prompted to study more diligently, that they may have no occasion for shame when called upon to exhibit the fruits of their labor. Indeed, no course can be adopted which will exert an influence so salutary and efficient upon all parties, — at once awakening, as it will, new interest, and imparting new information in relation to school and school duties.

It may be said that the positions we have taken will impose too great a burden upon the teacher. It is true that the work is great and the burden heavy. But we assume that the teacher must take the lead in the whole business, because his very occupation causes him to see and feel the true state of affairs more clearly than any others can do. If parents and children are indifferent, or entertain erroneous views and feelings, the teacher must labor to interest and enlighten them. To complain of their indifference or neglect will do no good, and those teachers who

are constantly complaining of the apathy or opposition of parents are only doing that which will tend to alienate feelings and "make bad matters worse." The wise, faithful, and judicious teacher, will endeavor to ascertain the true condition of affairs, and, while he makes the best of existing circumstances, he will strive, earnestly and constantly, to remove existing evils, mitigate what cannot be wholly avoided, and, in every way, endeavor to promote the highest good of parents and pupils; ever feeling that the greater the difficulties the more need there is of patient and persevering labor. If time and strength fail of his accomplishing *all* that we have suggested, let him aim at a near approximation, and, in the conscientious discharge of all incumbent duties, he will do much good and secure a rich and never-failing reward. "Let us not be weary of well-doing; for in due season we shall reap, if we faint not."

CAROLUS.

AN ARTICLE.

"*But, sir, the article I must have; — my Number isn't full; — you promised it! — I must have it!*"

My dear fellow, I really like you above all schoolmasters who have lifted up command upon me; and, were it not so, this opportunity might occasion a reply which would completely convince you that the fear of the schoolmaster is not until now before my eyes. Even mercy, I believe, has some respect to the good-nature of its objects. Speaking of *command*, I cannot help thinking that the highest order of authority which ever enters a school-room is that which flows from a thoroughly *self-commanded personal character*. And there's some philosophy in this opinion. You know, dear Curtius, that it is a great law in spiritual science, that the action and manifestation of any mode of spirit directly beget their like in persons who come within their influence.

Mirth moves to mirth, fear spreads fear, anger kindles anger, courage in the leader rouses valor in the soldier, right inspires integrity; and so through the circle of the passions,—the forms of spirit. As a rule, passion begets its fellow-passion. Now, then, by the same law, the spirit best self-governed, most skilfully self-ruled, will most readily beget the sympathies of subjection in those within its influence; in other words, *he who best keeps school in his own spirit will best govern the spirits put in his care.*

A man's power of self-subjection is the measure of his executive subjection on others. The acutely discerning rogue, of digital age, studies the teacher for his first lesson, and the real school-room character of the teacher is the first lesson learned. It

comes before "abs," and "ba-ker," in his list of studies. The tone, the footfall, the rising up and sitting down, promises and *performances*, threats and executions, are the *primer*, or part first, in the teacher — the living text-book. The real spirit in each of these things is his own inherent self-rule. That rare grammar-of-life master, Solomon, precisely describes it: "He that hath no rule over his own spirit — a city — broken down — without walls." And that great master of the passions humbly follows with —

"He who the sword of heaven will bear,
Should be as holy, as severe;
Pattern in himself to know,
Grace to stand, and virtue go."

This "law of commandment" in us makes a reason for the great worth of true religion — the religion of repentance and faith, to an instructor. It is to him a divinely furnished power of self-government; a spiritual self-rule, given by the Holy Spirit.

"But, my dear sir, the article! the article I want. This talk about government will make me too late for the types!"

You chide kindly, my friend. I will betake myself shortly to the claim; only let me say a word or two about that "TOO LATE."

It is the miserable foible of most of us, to be ever treading on the heels of our duties, — plucking at the skirts of our engagements, so we may just manage to catch them before completely fled. You smile, sir, and I know it means to say, "*The Article*." It was bargained for, indeed, in the spring-time of your editorial anxieties, but — don't be alarmed — I must stop to preach a lay sermon on PROMPTNESS, just here, as you have mentioned the subject.

Promptness means doing what we ought to do, being where we ought to be, at the point of time fixed by mutual agreement, or fixed by the nature of the engagement.

Like you the exegesis?

1. *Every duty connects with some moment of time.*

God, who made moments, made duties also, and set one in correspondence with the other; and so there are as many duties as moments; or as much duty as time in a person's lifetime.

Divine wisdom, in fashioning our condition, did not leave huge gaps, and void places, to show we had nothing to do, and no time to do it in. If a moment — an hour — a day comes, we may know it is a kind of chrysalis, and, if we would unfold it, a beautiful duty, that would adorn our whole existence, would come forth; but, if not opened, the duty dies — perishes forever.

2. *No duty is done rightly, if not done at the moment that calls for it.*

For, if every duty connects with a moment, it does so for some reason laid in the relations of that moment to other moments.

The duty may wholly depend on the moment for its existence as a duty. Neglecting the moment destroys the duty.

But can't we put it off till the next moment—or hour, or day? Why, no, indeed; for, if they ever come to you, they will bring just as much duty as their backs can bear, all their own; and if you and I try to tumble today's business through the alley of midnight—poor tomorrow! what in the world can tomorrow do with all its own business, and today's beside?

It's a cruelty to think of it.

Each duty has its own time, and is never truly done, except *in its own time*.

"Well; when will you begin the article?"

[Hush! the sermon isn't done.]

3. *Promptness is an essential element of morality.*

For, as promptness is doing things at the right moments, and as moments are other names for duties, and as doing duty is morality, it follows that he who fails in promptness fails also in morality. In other words, the scholar, or the teacher, does himself a moral injury every time he is one minute too late. A promise is thereby broken;—there is a fissure in his integrity, sixty seconds wide. If you engage with a school, as preceptor or pupil, you engage to the conditions in the matter of time, as in all or any other part of the connection. Have we any more right to violate a pledge on *time* than a pledge on *money*?

INFERENCES. — "*Pray, sir*"——

Promptness is a moral duty.

"Will your article, then, be a moral article?"

If a man cares to keep his morals pure, he will be very careful to keep his engagements promptly. Punctuality is a kind of *salt*, which preserves love, confidence, truth, and personal character.

"I wish, then, you would come and sprinkle a handful or so on my school;" (and, may-be, a little would'nt hurt the master.) But, attention!

4. *If we are faulty in the first moral duty of a station, we can not be trusted in any other.*

Who ever saw a man he could trust with pounds who habitually pilfered pence?

EXHORTATION.—Remember life is made of moments; that moments are messengers bringing duties, and, unless the duties of moments are done, life is lost.

"How sour sweet music is
When time is broke, and no proportion kept!
So is it in the music of our lives."

"Now, seriously, I must insist upon your beginning the Article, or——"

Ah, "*seriously!*" I am glad to hear that word, and from a schoolmaster. It is a good token. I greatly love seriousness in

its season. It is the spirit's sweet twilight—the star-time of our mingled life. There is a rich serenity in a serious face, which always pulls my heart toward it. It is an outer token of thought—of working feeling; one feels sure, on seeing it, *there is something going on within.*

When I see you, my dear Curtius, and others of my very favorite friends of like occupation, *serious*, I feel more trustful, friendly-like about the heart towards them. There is *truth* in a serious face. We trust truth. There is dignity in it. We revere dignity. There is sincerity in it; and how priceless is sincerity to a sincere heart!

A flippant, frivolous, trifling, self-enamored face is a suggestion of danger to me. There is either a heart just like it, behind the face, or else that is an affected countenance, to cover up the greater abomination—a mean, treacherous, malicious spirit.

That man who mingled the last cup of bitter memories for me carries on his face a sort of zany-like leer, which always makes me think of the wood-cut of Apollyon fighting Christian, in my grandmother's edition of Bunyan's "Pilgrim."

There is something very touching to a child's heart in a serious countenance, a serious tone and manner. It wins him. The finest sensibilities of a child's nature are touched, and they flow toward such a teacher. I don't mean the cold, alabaster face which, among a company of little children, is like an icicle on a bed of violets—but that sweetly-beaming face, where all the passions seem to lie tamed and harmless, but ready, at proper bidding, to rouse and rage like maddened thunderbolts. It is a singular truth in psychology, but an all-evident one, that the most terribly efficient passion has mingled with it the gentlest, sweetest tenderness known to men. It is not such passion without it.

Who ever saw a teacher, *incapable* of seriousness, truly loved by pupils?

"*My good sir, you cannot be aware how much is depending on the appearance of this 'Teacher.'* If the articles are not begun even"—

Ah, yes! *How much depending!* That is, dear Curtius, a momentous suggestion—*depending on the Teacher.* It is an old phrase, trotted to death years ago, by conventions, associations, and institutes, but, after all, I confess to the weakness of reverent and solemn considerations, when the teacher is before me. Oh, what a loom for life—young life—is the school; and what a shuttle is in the teacher's hand! What a weaving of those threads, beginning in time—ending in eternity!

His tones, his cadences, his countenance, are all daguerreotyped upon tens, fifties, or hundreds of little sunny spirits, and, though taken in miniature, they really become the patterns for life to them; reproduced in countless imitations. His spirit, his

temper, his characteristics, ay, his very soul, are in a sense mingling with the young, lovely, immortal beings around him. Oh, if we had some spiritual microscope by which we might analyze mortal acts, could we not find, as *nuclei*, in the doings of the *fortieth* year of the men and the women around us, the notions and the impulses gotten from the teacher in the *fourth* year? Yes, teacher! thou livest an hundred separate lives. Robert Pollok sung of the goodly patriarch:—

"He in his children lived a second life;"

But I would sing of you, —

Ye in your pupils live — *how many lives!*

Much depending! Busby spoke of ruling the nation through his boys. It was more than an epigram. His ruling at Westminster, in its principles and modes, went, in time, wherever England's drum-beat woke the morn.

It should be a sweet consolation, in the weariness of your work, that it is all, more or less, *to be reproduced in character*; in new form, indeed, but may-be better than in yourself. Your words, impulses, convictions, ay, your character itself, are parts of the spiritual atmospheric nutriment that that most delicate plant—the immortal mind—in your care, imbibes and embodies into its rising stature and fruitful branches. True it is a quiet, unshowy work. I have heard some lament the service as unfruitful in visible honors; as forgotten in the heraldry of fame. But such feelings do not flow from meditations on the glorious spiritual scope and bearings of the toil.

Noiseless is the sunbeam's salutation when it touches the diamond; but it kindles a radiance strong enough to traverse furlongs, and be a sparkling beauty everywhere. So thy smile, sent to the little child's deep eye, may stir impulses whose radiance shall adorn the ages in the depths of eternity! O, then, consider your exalted mission! Through eternity the kind word, the just rebuke, given today, shall keep its place in a train of influences enlarging as eternity unfolds. The fruit of your toil, I know, is slow in ripening; but it is imperishable in nature.

It is too painful to think of a false, unprincipled, *immoral* teacher. The possibility shocks us. What a companionship of woes must such an educator find thronging him in the world of eternal consequences!—Such exaltation as this sphere opens to the true-hearted, fit teacher, such retribution will it bring upon the false, the corrupt partaker in them.

[*The Editor could wait no longer.*]

W.

THE COMMON LOT.

ONCE, in the flight of ages past,
 There lived a man ; and who was he ?
 Mortal ! howe'er thy lot be cast,
 That man resembled thee.

Unknown the region of his birth,
 The land in which he died unknown :
 His name has perished from the earth !
 This truth survives alone : —

That joy and grief, and hope and fear,
 Alternate triumphed in his breast ;
 His bliss, and, no — a smile, a tear !
 — Oblivion hides the rest.

The bounding pulse, the languid limb,
 The changing spirits' rise and fall ;
 We know that these were felt by him,
 For these are felt by all.

He suffered — but his pangs are o'er ;
 Enjoyed — but his delights are fled ;
 Had friends — his friends are now no more ;
 And foes — his foes are dead.

He loved — but whom he loved the grave
 Hath lost, in its unconscious womb ;
 O, she was fair ! but nought could save
 Her beauty from the tomb.

He saw whatever thou hast seen,
 Encountered all that troubles thee :
 He was whatever thou hast been ;
 He is — what thou shalt be.

The rolling seasons, day and night,
 Sun, moon, and stars, the earth and main,
 Erewhile his portion, life, and light,
 To him exist in vain.

The clouds and sunbeams, o'er his eye,
 That once their shades and glory threw,
 Have left in yonder silent sky
 No vestige where they flew.

The annals of the human race,
 Their ruins, since the world began,
 Of him afford no other trace
 Than this — there lived a man !

JAMES MONTGOMERY.

REVISION OF OUR SCHOOL SYSTEM.

THE subject of a change in the mode of accomplishing the great work of educating the people is, perhaps, the most important that now engages the minds of the Educators of our State. We are among those who deem such a change essential to the highest success. Not that we would lay Vandal hands upon the old system, and entirely overturn it. We have only this desire — to make it more effective. We would put in improved machinery to do the same work in kind, but more in amount, and better in quality.

We all agree that our Free Schools are the glory of New England; we desire to make them *more free*. It was a noble work to establish such schools at such a time, the work of God's noblest men — our Puritan fathers. We reverence those men and their institutions. To tell their foibles in Gath, to ridicule imperfections found in things which they formed in piety, nurtured by toil and prayer, and consecrated with a holy faith, is no practice of ours. We know not whether most to pity or to despise those who can do it.

But we know that our fathers wrote no *taboo* on the things they made; that they were the last to claim perfection for these or for themselves; that they knew that they had not already attained. They committed their works to us, bidding us do as they had done — seek for Truth — and when and where we found it, they bade us take it, and keep it with all diligence. Luther and Calvin, and the heavenly-tempered Robinson, while they contended earnestly for the faith which was in them, expected that much more light would be revealed to men after they were passed away.

We make these remarks because we hear it objected, in certain quarters, to "*meddling*" with our present School System; that "boys have no business to put hands upon the system which our fathers made two hundred years ago!" We know that such a feeling as this is one of the greatest obstacles among us to any improvement. "Our fathers did so," or "thus it was said by them of old time," is reason enough to satisfy most; and the senseless logic of this current objection to any new thing, — the obstinate adherence to the maxim in spite of argument or common sense, has provoked many an honest, intelligent, independent, zealous man to a course of headlong madness. We are still suffering, even in Massachusetts, in the nineteenth century, from the influence of that old papal dogma, — the sacredness of tradition and relics, — the infallibility of the ancients.

But we are among those who believe that those children best honor the memory of their fathers who gratefully receive their

patrimony, and carefully improve upon it; that those servants are best serving their Lord who put out his money to usury, and not those who bury it in the earth. Hence, we, a lineal descendant, come with a respect for the Pilgrims of two hundred years ago second to no son of theirs, and propose to improve the trust they have transmitted to us; we come, with a deep sense of obligation to those of the generation now passing away, who have done so much to elevate the Teacher's profession and render more efficient our School System, and suggest that more remains to be done, and that we, the Teachers, must do it. If we see not evils and and their remedy, who may? If we do nothing, who will do for us? To us comes the behest, with high authority — Watch for the interests of learning!

We come with a *PLAN* for improvement. With some diffidence and yet with some confidence we propose it to the Teachers and other friends of learning in the State. It is designed to be *suggestive*; we claim no perfection for it. We are not of those who fear lest wisdom die with us. We only ask examination, reflection, discussion.

We may be accused of presumption. In reply we would say, we like to have a mark when we fire. We hear fault-finding enough, — but few plans for remedy. Abstractions are well enough in their place; but, be it ever so rude, we want something visible, tangible before us, ere we can effect any thing. We do not love to see so much powder flashed in the pan, — so much wadding burned for nothing; so much smoke dispersing in thin air; so much shot scattered and no game taken because we *shoot at nothing in particular*.

Our plan may be called premature and impracticable. If so, it is no new objection. We would not ourselves urge the *immediate* adoption of all its features. We know that reforms must usually be gradually introduced; we would be temperate, cautious, very cautious, in action upon a subject so vast and important as that of public instruction. But we must aim high if we would reach high. We would ask for all we want, and get all we can. With more honesty than many tradesmen, we hope, we would ask a *high price*, because we expect to be "beat down." Yet we ask no more in this case than what we deem the real worth to be. — Ours, we claim, is an article not yet fully appreciated. Few yet believe that "Learning is better than money or clothes."

We beg, then, of Educators not to decline talking and writing much and earnestly about a better System, because society is not now ready for its full adoption. Let us "keep it before the people," as zealously as politicians do; let us ask all we want, with freedom and courage. We are of the people, and

for the people. They are of us; let them learn to be for us, for their own sakes.

Shall the Reformer *just keep up* with the times? No, he must go in advance, and by strong attractions bring the times up to him. "Public opinion is not ready" is a poor cry against urging on any thing that is right. Is it right, is the first question. If it be so, get public opinion ready, you who believe it! Make not a good scheme impracticable by whining supineness, cowardly shrinking, or by creating petty factions about petty differences among friends of the same great truth. Shall not Reformers write and speak boldly, honestly, candidly *what they think*? Errorists are bold,—bigotry never flinches,—ignorance is ceaseless in foolish gabble. Let not truth, and candor, and learning fear and quail, and refuse to lift up their voices. Especially let not the Teachers of Mankind refuse to "let their light shine."

Thus much by way of introduction. We will only add that we claim no entire originality except in our *combination* of the Plan. Perhaps this is as much as any one can claim. We trust the bearing of each part upon the whole, and reasons for the same, will occur to all who may think upon the subject. Objections will also occur. We offer no explanation, no argument now,—forestall no objection. It is but a skeleton at the best,—badly wired together, it may be. When we can, we mean to fix it over; and hope some day to see something like it with muscles and nerve and organs in perfect life and action.

PLAN.—I. SCHOOLS.

1. The State, without interfering with Private Schools, shall render them unnecessary, by having a complete System for the education of all the people under its own control. These shall be as follows:—

2. Primary, Middle, and Grammar Schools, for every Town.

3. Scientific and Literary School for advanced studies, in every territory of a certain population.

4. A Teachers' Seminary and a Classical School for every County.

5. A University for Gentlemen, and a University for Ladies, in some central part of the State. Here the General Mechanics, the *Belles Lettres*, Classical, Mathematical Sciences, shall be carried to a complete theoretic and experimental course. Here shall be departments for complete courses of instruction in Agriculture, Commerce, Manufactures, and the Learned Professions.

6. All these schools shall have a course of study, uniform for each class, prescribed by the Central Board of Education. For

each, the State shall provide suitable Apparatus, Library, and other aids to instruction. Vacations and all the general arrangements shall be uniform in all schools of the same class.

II. SCHOLARS.

1. Every child between 5 and 16 years shall be a regular attendant upon the Public School, unless the parent or guardian shall satisfy the Officers of Public Instruction that he is having facilities for instruction equivalent to those of the Public Schools.

2. Every member of any school, wilfully truant or disorderly, shall be subject to arrest, trial, and punishment, by the Police.

3. No scholar shall advance to a school of higher grade, until he has been thoroughly examined by the School Supervisor, and has obtained a certificate of proper literary attainments and unexceptionable moral character.

4. No person of idle or vicious habits, — no one of evident natural incompetency shall ever be admitted to any Teachers' Seminary, Classical School, or University, or retained there if once admitted. But the State shall make provision for the proper employment or reformation of all such persons.

5. No person of suitable qualifications, inclinations, and promise, shall be prevented from advancing in Schools of the higher grade, from inability to furnish himself with books, clothing, board, or other necessary expenses. With these the State may provide him, making him liable for their repayment upon certain conditions, within a certain time. And all who enter upon the course of instruction in the Universities, shall be liable to a certain *pro rata* tax, according to the income of their several vocations, after they have entered upon them; it being required that every citizen shall be able to show that he has a vocation.

III. PARENTS.

1. Parents and guardians shall be required to account to the Supervisors of Schools, or the Police, for all irregularities of their children in attending school.

2. They shall be required to visit the schools where their children or wards attend, at least a certain number of times each year.

IV. TEACHERS.

1. Teaching shall be recognized as one of the learned professions.

2. Every Teacher, applying for license to teach, shall show that he has thoroughly pursued a systematic, prescribed Course of Scientific and Literary study; and also a Professional Course or an equivalent. The Scientific and Literary Course may vary for different classes of schools; the professional course shall be

substantially the same for all. This last shall be, in part, pursued in the County Teachers' Seminaries, or in the Teachers' Department of the State University,— it being designed that these embrace all the advantages now proposed from Normal Schools and Teachers' Institutes, with a defined course of reading standard educational works superadded; and this course may be, in part, pursued, by reading under the direction of some experienced practical Teacher,—in witnessing and aiding him in his daily school duties.

3. Teachers' County Associations shall be constituted with powers to examine candidates for teaching who produce satisfactory testimonials, and to grant them a License. This License shall constitute them professional Teachers. Without this, they cannot be employed in Public Schools, or draw pay for services in any school. With this, they can teach anywhere, *in perpetuum*, without subjection to further examination. The License shall be signed by the President and Secretary of the Association, and countersigned by the County Supervisor.

V. SUPERVISION.

1. There shall be a Central Board of Education for the State, composed of seven members, who shall be men of learning; and they shall be elected annually by the legislature, as now elected. They shall have a Secretary, who shall have been a practical Teacher, and who, with themselves, shall have like duties and powers as at present, with adaptations to this System. Of this Board, all the County Supervisors shall be *ex officio* members. The Universities shall be under its supervision.

2. There shall be a Supervisor to each County, elected by the legislature. He shall be a man of liberal learning, and have been a successful practical Teacher. He shall devote his whole time to the Educational interests of his County,— visiting schools, holding conventions, attending associations, corresponding with educators, collecting educational statistics. He shall be the Supervisor of the County Schools. The board of Supervisors shall meet the Central Board quarterly, and make report to them,— the substance of which shall be annually published to the people. The School-Books used in the County shall be determined by the Supervisor, in conjunction with a committee of six appointed annually by the Teachers' Association.

3. Every Town shall have at least one Supervisor, who shall be a man of education equivalent to a course in the Scientific and Literary School, and have been a practical Teacher for at least one whole year. He shall be nominated to the County Supervisor by the prudential committee, and by him to the Central Board, who may elect and commission him. He shall have the special supervision of town schools, and report his doings

quarterly to the County Supervisor. Annually, he shall publish a full report for circulation among the people; which report shall be approved by a majority of the Prudential Committee and the Head Masters of the Public Schools.

4. Every town shall have a Prudential Committee, elected annually by the people, of which the Town Supervisor shall be *ex officio* chairman. It shall be their duty to provide and contract with teachers, to build and furnish school-houses, and attend to all pecuniary matters pertaining to public instruction. They shall report annually to the towns,— an abstract of the same being sent to the State through Town and County Supervisors.

5. In case of any difficulty involving the dismissal or resignation of any Teacher, the Supervisor of the school shall assemble a mutual council of regular Teachers of the State, who shall hear the case and judge thereon. In case an issue mutually satisfactory is not had in council, the matter, with the evidence produced in council, shall be carried up to the Central Board, who shall always constitute the board of final appeal in such cases; and no Teacher shall be discharged, except by expiration of contract, without such proceedings. T.

THE TEACHER.

BEHOLD him there! day after day his task,
Pleasant, though toilsome, calls him forth to join
The little band around him. Hour by hour
His thoughts move on in one still channel—deep
And uniform. Year after year has wrought
Upon his lofty brow a fold of care;
And on his lip a smile, so half subdued,
Speaks of a spirit in which chastened hope
Has felt the damp'ning hand of *real life*,
And where the finger of stern discipline
Has moulded every limb.

Yet joy is seen
To light that tranquil eye, joy such as finds
Its essence in the heart. For it is he
Who feeds the hungry mind, who clothes the heart,
And with a robe of pure instruction seeks
To cover up its native nakedness.
'T is he who, from the fount of knowledge, fills
The thirsty soul, and leads it to the paths
Where virtue's sweet perfumes regale the heart.
And lives he unrewarded? Ask the years
When time shall cast the *future* from her wing,
To shed its light upon a fadeless world.
Ask then — and hear, as with a firmer step
The hoary man advances, hear how he
His bread has faithful on the waters cast,
And found it after many days!— *Mental Cultivator.*

SCHOOLMASTERS.

THE second sort of persons entrusted with the training up of youth are schoolmasters. I know not how it comes to pass that this honorable employment should find so little respect (as experience shows it does) from too many in the world. For there is no profession which has or can have a greater influence upon the public. Schoolmasters have a negative upon the peace and welfare of the kingdom. They are, indeed, the great depositaries and trustees of the peace of it; as having the growing hopes and fears of the nation in their hands. For generally subjects are and will be such as they breed them. I look upon an able, well-principled schoolmaster, as one of the most meritorious subjects in any prince's dominions; and every school, under such a master, as a seminary of loyalty and a nursery of allegiance.

Nay, I take schoolmasters to have a more powerful influence upon the spirits of men than preachers themselves. Forasmuch as they have to deal with younger and tenderer minds, and consequently have the advantage of making the first and deepest impressions upon them. It being seldom found that the pulpit mends what the school has marred; any more than a fault in the first concoction is ever corrected by the second.

But now, if their power is so great and their influence so strong, surely it concerns them to use it to the utmost for the benefit of their country. And, for this purpose, let them fix this as an eternal rule or principle in the instruction of youth: that care is to be had of their manners in the first place, and of their learning in the next. And here, as the foundation and groundwork of all morality, let youth be taught betimes to obey, and to know that the very relation between teacher and learner imports superiority and subjection. And, therefore, let masters be sure to inure young minds to an early awe and reverence of government, by making the first instance of it in themselves, and maintaining the authority of a master over them sacred and inviolable; still remembering, that none is or can be fit to be a teacher who understands not how to be a master.

And it were to be wished, I confess, that the studies of humanity might be carried on only by the ways of humanity: but unless youth were all made up of goodness and ingenuity, this is a felicity not to be hoped for. Therefore it is certain, that, in some cases, and with some natures, austerity must be used: there being too frequently such a mixture in the composition of youth, that, while the man is to be instructed, there is something of the brute also to be chastised. Yet, stripes and blows are the basest remedy, and scarce ever fit to be used but upon such as carry their brains in their backs; and have souls so dull and stupid as to serve for little else but to keep their bodies from putrefaction.— *South.*

DEATH.

[This Poem is supposed to have been the last, or among the last, of the lamented Nicoll's compositions.]

THE dew is on the summer's greenest grass,
Through which the modest daisy blushing peeps;
The gentle wind, that like a ghost doth pass,
A waving shadow on the corn-field keeps;
But I, who love them all, shall never be
Again among the woods or on the moorland lea.

The sun shines sweetly — sweeter may it shine!
Blessed is the brightness of a summer day;
It cheers lone hearts; and why should I repine,
Although among green fields I cannot stray!
Woods! I have grown, since last I heard you wave,
Familiar with death, and neighbor to the grave!

These words have shaken mighty human souls —
Like a sepulchre's echo drear they sound —
E'en as the owl's wild whoop at midnight rolls
The ivied remnants of old rains round.
Yet wherefore tremble? Can the soul decay?
Or that which thinks and feels in aught e'er fade away?

Are there not aspirations in each heart
After a better, brighter world than this?
Longings for beings nobler in each part —
Things more exalted — steeped in deeper bliss?
Who gave us these? What are they? Soul, in thee
The bud is budding now for immortality!

Death comes to take me where I long to be;
One pang, and bright blooms the immortal flower;
Death comes to lead me from mortality,
To lands which know not one unhappy hour;
I have a hope, a faith — from sorrow here
I'm led by death away — why should I start and fear?

If I have loved the forest and the field,
Can I not love them deeper, better there?
If all that Power hath made, to me doth yield
Something of good and beauty — something fair —
Freed from the grossness of mortality,
May I not love them all, and better all enjoy?

A change from wo to joy — from earth to heaven,
Death gives me this — it leads me calmly where
The souls, that long ago from mine were riven,
May meet again! Death answers many a prayer.
Bright Day, shine on! be glad: days brighter far
Are stretched before my eyes than those of mortals are!

Though all the winds of doctrine were let loose to play upon the earth, so Truth be in the field, we do injuriously, by licensing and prohibiting, to misdoubt her strength. Let her and Falsehood grapple. Her confuting is the best and surest suppressing.—*Milton.*

ANACREONTIC — THE GRASSHOPPER.

HAPPY insect! what can be
 In happiness compared to thee?
 Fed with nourishment divine,
 The dewy morning's gentle wine!
 Nature waits upon thee still,
 And thy verdant cup does fill;
 'T is filled wherever thou dost tread;
 Nature's self 's thy Ganymede.
 Thou dost drink, and dance, and sing,
 Happier than the happiest king!
 All the fields which thou dost see,
 All the plants belong to thee;
 All that summer hours produce,
 Fertile made with early juice.
 Man for thee does sow and plough;
 Farmer he, and landlord thou!
 Thou dost innocently enjoy,
 Nor does thy luxury destroy.
 The shepherd gladly heareth thee,
 More harmonious than he.
 The country hinds with gladness hear,
 Prophet of the ripened year!
 Thee Phœbus loves, and does inspire;
 Phœbus is himself thy sire.
 To thee, of all things upon earth,
 Life is no longer than thy mirth.
 Happy insect! happy thou,
 Dost neither age nor winter know.
 But when thou'st drunk, and danced, and sung
 Thy fill, the flowery leaves among,
 (Voluptuous and wise withal,
 Epicurean animal!)
 Satiated with thy summer feast,
 Thou retir'st to endleat rest.

COWLEY.

In behalf of the publishers, we offer a word of explanation respecting an oversight on their part.

On account of the illness of the editor of the last number, the 'copy' was not in the hands of the publishers till a very short time before it should have been issued. It was, necessarily, arranged for the press very hastily. It was not strange, therefore, that some mistake should have occurred. An editorial notice of Mr. Northend's valuable prize essay was inadvertently omitted. The proper designation for his other excellent prize essay, found on page 172, has also, by some oversight, been left out. Mr. Northend, from a former editorial intercourse with the publishers, will not need to be assured that these omissions, on their part, are wholly unintentional. Occasionally, mistakes will naturally occur. It is only strange that they are so few, since the editors often reside at some distance from the publishers, and intercommunication is unavoidably imperfect.

We think the patrons of the Teacher have reason to congratulate themselves that the publication of their journal is in such good hands. The general promptness and the beautiful style with which it has been issued deserve much praise.

☞ A Report of the proceedings of the Bristol County Teachers' Association, which want of room compels us to omit in this Number, we hope to insert in the next.

Z. C. C. C.
J. Sawyer

THE
MASSACHUSETTS TEACHER.

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C. EMERY, EDITOR OF THIS NUMBER.

[July, 1880.]

THE INFLUENCE OF CLASSICAL STUDIES UPON
THE TEACHER.

THERE are various opinions, even among intelligent men, relating to the study of the ancient classics ; but on this as on other subjects the decision generally turns upon a few significant questions. Will the study of a *dead* language qualify a man for business ? May not the time be better employed upon more practical subjects ? Would it not be well to learn *first* our *own* language ? Without attempting a direct answer to these questions, it is proposed to offer some reasons why the teacher of the English language should be a classical scholar.

In every branch of instruction, the first requisite in the teacher is accurate scholarship. Does the study of the classics conduce to habits of accuracy ? The study of language is the study of *thought*, in its most tangible and perfect expression ; and the more perfect the representation is the more definite will be the ideas conveyed, and the more exact will be the mental processes by which these signs of thought are comprehended. The classical languages are doubtless the most perfect that have ever been written or spoken ; they stand forth among the monuments of the past, the imperishable embodiment of the genius and culture of ages. It follows, therefore, that the study of these perfect forms of thought will mould the mind of the student to habits of the same exactness.

It is no objection to this study, that it strengthens the memory more perfectly than any other exercise ; yet this is not the only, or the most important result. It begins with the memory of mere words ; but every word becomes a living germ, implanting in the mind a new idea, or awakening a new relation of thought.

From the knowledge of words, the student proceeds to the construction and analysis of sentences and the more complicated forms of connected discourse, weighing carefully each word in itself, and in its associated relations, with every change and peculiarity of form and arrangement, until the thought of the author, so far as language has expressed it, is fully possessed. This constant balancing of the nice distinctions which constitute the perfection of the language, assigning to each its real and relative significance, is equally salutary as a means of accuracy and of discipline. The result of this process is scarcely less authoritative than a pure demonstration; the discipline of mind is much more perfect. In the one case, we advance by successive intuitions, excluding at each step every possibility of doubt until the conclusion is attained; in the other, we proceed by a more complicated course, involving at one view the perception of each part of the whole expression, and the whole expression of all the parts combined.

The Latin and Greek, in comparison with others, may be justly termed *the exact languages*, and the critical and thorough knowledge of them may claim a high rank among the exact sciences. The correspondence between words and ideas is more perfect than in any other forms of speech. No student has failed to notice this superiority over even the vigorous Saxon of our own tongue. The forms of words and the general structure of these languages, expressing with surprising exactness and beauty the ever varying shades of feeling and thought, indicate a stage of progress in refinement of taste and intellectual culture, altogether unrivalled and unapproached. The language we study becomes our model of thought. The character of the author and his modes of expression will reappear in the student. Hence the influence of the languages in question in producing all the distinguished scholars of more than twenty centuries. The works which have come down to us from the golden age of ancient literature, are the embodiment of all that was pure and worthy of transmission, in the mind and morals of successive generations. Their authors were the educators of the ages which they represent, nor have they yet lost their authority. The teachers of past generations have sat at their feet for lessons of wisdom, and the inspiration of their genius; and the teachers of the present should imbibe something of the same spirit. But the mantle of these high priests of the profession falls not unsolicited or undeserved upon any of their successors. The terms of discipleship are written in their own majestic language.

Correctness of thought and of speech is one of the essentials in a teacher's qualifications. It is not, indeed, the only requisite; but all others, without this, are worse than worthless. One may possess a rich fund of facts and anecdotes, and the power

to interest his class by eloquent displays of his own *learnedness*, and yet be radically deficient in the first principles of accurate scholarship. He may be a *splendid* teacher, and secure a temporary popularity, especially with those scholars who prefer to listen passively to the teacher's recitals rather than investigate and recite for themselves; but the results of such instruction will not abide the test of rigid scrutiny, nor satisfy the just demands of an intelligent community.

The tendency to shallowness is sufficiently strong; nor has it been very sensibly arrested by the theory, more or less prevalent, that the teacher may be thoroughly qualified for a particular department of instruction without any definite knowledge of collateral branches. A very salutary check to this evil, and the self-complacency always attendant, would be found in the critical study of the Greek and Latin languages. Here all mere generalities are out of place. The force of each word depending upon the most minute distinctions of form and position, nothing avails but careful and exact discrimination.

But the discipline thus attained is not the only reward. This exercise in learning a foreign language is the best preparation for the successful study of our own. We are not about to utter a word in depreciation of our strong and sensible vernacular; nor would we, on the other hand, forget its origin and history. It stands not isolated and alone, acknowledging no relationship; it is rather the resultant of several distinct forces; and not the least influential of these are the two under consideration. Hence it is that the habits of thought acquired in studying the classics, and the exact knowledge of foreign words, are so essential to a correct understanding of the English language; and it is for this reason, also, that the study of Etymology is so generally introduced as a regular exercise, in our best-conducted schools. A good beginning has been made, even if nothing more has been accomplished than to have turned the attention of teachers to the importance of this fundamental knowledge, and the proper methods of instruction. Some of the books on this subject have been found very convenient helps in teaching the analysis and composition of words, and especially in affording the pupil the means of learning the force of those elements of the language more obviously of foreign extraction. But the teacher should be in advance of his scholars; he should know more of his subject than they *can* learn from the common text-books; otherwise he has mistaken his calling, or at least has entered upon it altogether too soon. The several branches of even a common education have a natural and necessary connection; the boundaries of any one cannot be clearly defined without some acquaintance with the territories beyond. The teacher of common arithmetic should be master of the higher mathematics; he who would

teach the English language intelligently and thoroughly, must learn the power and use of its radical elements from original sources. The full force of many foreign words incorporated into our language and sanctioned by its standard authorities, no mere English scholar can either explain or understand. The more common prefixes and affixes, in their usual significations, may be readily learned; but there are roots and germs inwrought and imbedded in the very foundations of the language, which cannot be irradiated without destroying its flexibility and beauty; nor can any adequate idea of their power be acquired by superficial study. The spirit and charm of this wonderful Mosaic cannot be appreciated by an unpracticed eye; the dead must lie mingled with the living, in unseemly confusion, until, from lips touched with the true Promethean fire, they receive the breath of life. The classical allusions in the best-selected exercises of our reading-books, will not be understood by the common reader; they must be explained and illustrated by facts and principles, in the history of language, which are accessible only to the mature scholar. The interest of an exercise in reading, as well as the just expression of the thought it contains, may, and often must, depend upon a strict analysis of its more important words. Here, at least, it is not true, "that words are like leaves;" a discriminating *verbal* criticism is no mean attainment. Whether in reading or in any other branch of instruction, the knowledge of words is the teacher's power; it is the power by which his own ideas are to be communicated and impressed, and the thought of the pupil awakened into action. "A word fitly spoken, how good is it." It is the power which educates; but it is a rare endowment; "it cometh not by observation," in the usual sense of that word. No desultory efforts can attain it; it is the reward of severe and long-continued study.

But this, it is objected, is in most cases impracticable; and should it be granted, which by too many will not, that a classical education is desirable, it will be urged that a very few only either do or can, in any proper sense, acquire it; and that "a smattering of Latin" is as worthless to the teacher as superficial knowledge on any other subject. The justness of this last *insinuation* is freely admitted; but the objection, that the teacher cannot qualify himself to the utmost limit of the demand for his services, thoroughly and liberally, will find no sympathy with the friends of even the most *practical* education. It assumes that he who educates the mind, and in an important sense moulds the character of the community, requires less acumen and a less general culture than those who honor the learned professions, that the *educator* may be less learned and less competent than the *educated*. This position is false in theory and in fact; for the skill of the workman should be proportionate to the delicateness

of the material and the worth of the fabric to be wrought. It is false also in fact; for the most eminent teachers have been equally distinguished in other pursuits, while those who have failed in the other professions have won no laurels by turning pedagogue.

The best-educated man is the best fitted for any honorable calling; and, though a knowledge of the ancient languages does not constitute an education, no man is perfectly educated whose mind has not been disciplined and enriched by the refining influences of classical learning.

It will not be inferred from any thing said or omitted, that the more *popular* studies are overlooked or underrated; nor is it thought necessary to deny the salutary influence of the study of the natural sciences in order to show the utility of classical studies; each stands upon its own merits, and occupies separate ground. In their aims and results they differ widely, presenting few points of resemblance, and never to be compared or contrasted to the disparagement of either. The student of Nature may not speak lightly of that study which furnishes the nomenclature of his favorite science, and without which he could not render the result of his researches intelligible; nor may the classic scholar forget that some of the richest gems of thought in the ancient languages are mere delineations, perfect and beautiful indeed, of objects and phenomena in Nature. Both are necessary to a complete education, and it is a very contracted view which cannot embrace the one without excluding the other. If the one invites to a wider range of investigation, the other requires more minute and accurate thought; if the former reveals the facts of Nature, the latter awakens the power to perceive and appreciate them,—a power as essential to the teacher in his peculiar province, as to the student of any *other* branch of Natural History.

The best course of study for a teacher is that which will give him the most finished and consistent character as a *man*; and that, doubtless, is the regular, full College course. But with many this may be, and for the present must be, impracticable, and for such a shorter term of preparatory training must suffice. A three-years course, it has been supposed, is all that can be available by a large class of our profession. It will not follow, however, that the teacher must be shut up to the common routine of school studies, or limited by even the higher English branches. In this brief period, the Latin, which is most nearly related to our own, and — if only one foreign language can be acquired — the most useful, might be learned, or at least, well begun, without detriment to the student's progress in other departments; or, rather, it is believed, by those entitled to an opinion on this subject, that a more perfect English education

can be acquired, in three years, with one daily recitation in Latin, than could be attained in the same period devoted exclusively to English studies. This is, at best, a partial course ; it is only a beginning, and the most perfect academic education is scarcely more. The foundations may be well laid, but the superstructure must be reared and perfected after the quietness of the study has been broken up by more active duties. The complete armor is yet to be forged ; the teacher's education will be finished only when the work of educating is done. It will not be sufficient that he is well informed on subjects of general interest, or even that he keeps pace with the progress of improvement and discovery in the sciences ; this he will not omit to do, if he would reach and retain even a respectable rank in his profession. But general knowledge, useful and essential as it may be, is not the highest acquisition, nor the most difficult to attain. The more common deficiency of teachers is, not so much a want of knowledge, as a lack of skill in applying it. Very much of what is called *tact* in teaching, consists in knowing when, and how, and how much, or rather *how little*, to communicate. The teacher who follows the pupil through the successive steps of his investigations, detecting his erroneous processes of thought, and revealing the dark points by the light of a stirring question, may easily conduct him to the true result in the conscious exercise of his own powers ; and thus, helping him to help himself, he will give him a clearer insight into the subject, and do more toward his education by a single word, than by the most learned exposition or illustration. This method of instruction, by searching and suggestive questions, though of very ancient origin, is, nevertheless, the most efficient means of promoting thoroughness ; yet no teacher can conduct a recitation in this manner without special preparation ; and, after his subject has become familiar, the only preparation requisite is a discriminating mind, quickened and invigorated by habitual study, — by that study especially which most vividly recalls his earlier modes of thought, and reminds him of the obstacles met and overcome in the years of his pupilage. While conducting others through the same shifting scene of struggle and triumph, the classical scholar will often revert to this forming period. The memory of misdirected efforts, of the chaos of a dead language reduced to order and inspired with life, and the first faint glimmerings of light, irradiating and deepening into the glowing imagery of living thought, is still fresh and vivid ; and he returns from the retrospect with new energy for higher effort. It is this power to give vivacity and freshness, as well as maturity of mind, which constitutes the superiority of this study ; and the teacher, more than any other, needs this inspiring influence. His mode of communication must be always new, and bear the marks of life. "Only living

and present thought can enter other minds and quicken other thought." It often happens that the teacher's first efforts are most successful. He comes to his work imbued with an earnest spirit, which penetrates and pervades his pupils, and awakens in them the same enthusiasm. He is to them an abiding illustration of the principles which he endeavors to inculcate, a living example of what the true student *is*, and may become. But, after long familiarity with the duties of his vocation, he becomes formal and indifferent; and, worn out with the wearisome monotony, which, through indolence and self-confidence, he has failed to break up, he loses all power over himself and others, and falls into a pitiable circle of mere mechanical routine. Is there no remedy for this degenerating tendency? How may the teacher preserve his spiritual youth, and add to its sprightliness and ardor the perfection and fulness of a manly scholarship? There is but one answer: he must return to the original fountains. The same exercise which developed and disciplined his powers of thought is equally potent to renovate and preserve.

Those who have shone brightest and longest, either as teachers or as men, have been the most devoted students of the ancient classics, and have maintained a daily intercourse with the master spirits of the classic age. The teacher, whose tastes and character have been formed upon these models, will never relapse into an ignoble mediocrity, nor grow rigid and repulsive in professional peculiarities; but, by the generous promptings of an inner life, "above himself he will erect himself;" and, striving to ascend, will ascend in striving.

WHAT IS EDUCATION?

EDUCATION is nothing more nor less than training by duty done, for duty to be done. It is not development, irrespective of duty to be done, nor can it be compassed by any means but the doing of duty. Each step of proper training, save the first, is both an end and a means: an end, in respect to somewhat going before, and a means, in respect to somewhat coming after.

Education is training *ourselves* for duty. As every man must do his own duty, if it be ever done, so must every man *prepare* himself for it, if he is ever to be prepared. We can no more prepare by proxy, than we can be born and die by proxy. You may hold a light for another, but, if he would see any thing by it, he must evidently use his own eyes. You may present truth to another, but you cannot give him attention and apprehension. You cannot, in another's stead, and for his benefit, appropriate to his use a new fact, or a new increment of power. There can be no such transfusion. It would be merging and confounding our individuality. It would be transmigration of souls indeed.

HOME INFLUENCES.

"OUR free schools are the glory of our land," says one. "They are the true republican defences," says another. "Maintain these and our free institutions are safe," says a third.

Good schools are not likely to be estimated too highly. Their influence on all the interests of society, by educating the youth and keeping the public mind awake to the subject of education, can hardly be overrated. Their condition affords also a very sure index to the state of the community in other respects, since those who make wise arrangements for the support of schools will probably exert good influence at home, and watch carefully all the influences to which their children are subject; and the town or neighborhood that makes good provision for the school, is not likely to neglect the other means of supporting religion, morals, and good government. But, if I mistake not, there are individuals who, through confidence in the schools, neglect more than they otherwise would the education of their children at home. The annual report extols the schools, the public declaimer bears them up on his inflated eloquence, till the citizen feels secure, and says to himself, "I pay taxes, and I cannot get time from my business to look after the schools or their effects on my children." It is very often said that less religious instruction is given at home since Sabbath schools have become common. We yield to our inertia as fast as our stimulants cease. We take the first excuse for a neglect of our duties, and need the truth kept before us, that the school is but one link in a system of means, of which the home influence is the first and greatest, and that the school is greatly dependent on the home for its success.

How easily are all the instructor's plans for teaching respect, obedience, and reverence carried into effect with children who have obeyed at home. How convenient it is to use the gentle, refined, and polite as a lever to elevate the rude and gross. How ineffectual are a teacher's efforts on a pupil who comes reluctant from a home where the tastes are low and the conversation on trifling subjects, compared with the results of the same efforts on those who have listened to such views of the importance of education that they think school is worth something; to such conversation on common things as to believe that learning is not all in books and recitations; who have the world opened before them by the natural history of what may be spread upon their table, by a knowledge of the manufacture of the articles daily before their eyes, the chemistry of the steaming tea-kettle and the tumbler of cold water on a warm day, by learning astronomy as they look upon an eclipse, and mineralogy by the wayside. How much more easily will those learn history, who have listened to

such discussion on national affairs as has given them some view of the plan and operation of government, to such conversation on passing events as has taught them something of the influences which work among nations, than those will to whom senate, representative, treaty, and confederacy are all new words; who have never heard of any committee except the man who hires the schoolmaster, of any minister except on Sunday,—and never doubted that he was plenipotentiary,—or of patent, except in the too much neglected washing machine. With what increased interest and reality is geography invested, as the child listens to an intelligent friend from beyond the sea or mountains. How much a short journey in the country will help a city girl to the elements of which to make true pictures from those descriptions of natural scenery which her books contain; and how much more intelligently will a country girl read of London after she has made even one visit to the chief city of her own state. How much more genius will that boy exhibit whose home is enlivened by such sallies of wit and humor as cultivate the imagination and quicken every faculty of the mind.

But it is said that all these things take time at home. Suppose they do. For what is the time given, if not to be spent in such works as these? But it does not take time. It uses the time for profit which many use for their own or their neighbor's injury. Why may not a child learn tropes at the dinner-table as well as from a book of rhetoric, especially when the instruction is likely to improve his father's digestion? There is time enough, while curiosity is awake from the sight of a rainbow, to teach much about refraction. Every mother looks at the stars enough to teach the constellations to the daughter by her side, and note the planetary changes from night to night. She may teach her much of plants and flowers before youth is passed. It takes not long, at the proper time, to teach how plants are nourished, to exhibit the curious joints of the leaves, show how they breathe, and explain the causes of decay.

If the older members of a family have even a tolerable degree of reading to enrich their conversation, the actors of the present time, and the great names of the past will grow familiar to those who listen. But if there were nothing learned, the relish for these employments which would be acquired would afterwards secure knowledge, and a taste would be formed whose restraining and guiding influence, gentle yet always active, would never cease to be felt —

"Like a vase in which roses have once been distilled;
You may break, you may ruin the vase if you will,
But the scent of the roses will cling round it still."

With such influences and culture at home as we have hinted at, how different would the teacher's work be. With how much

more intelligence would his instructions be received, and how much more would be accomplished for the good of the pupils.

The home influence is the greatest of all influences; and, if this be defective, no other can repair the injury. Such is the Creator's plan. The home is the child's first and chief school, and only for auxiliary culture are other schools established. To educate to the best of their ability the children whom they have brought into the world is the duty of parents, a duty from which nothing can free them; and schools are sustained because parents can accomplish a part of the work better by bringing the children together and delegating so much of their authority as is necessary to accomplish the purpose of education.

To destitute children the state is parent, and governments in most cases nominally accept the trust. In obedience to the same principle, as well as for self-protection, why should not government extend the same care to all children who are so neglected by their parents as to indicate that they will become bad members of the society which the government was instituted to protect? In this way only does it seem to me that government can escape receiving bad members from abroad, and from rearing them in its own midst. Benevolence and self-defence require this.

Let us not so magnify the school as to disparage and forget the home. Is there not more reason *now* to talk and teach and preach about home influences than school influences? Are not the school duties now better performed than the home duties? Is not more effort made by teachers than by parents, according to the opportunities of each, to secure constant attendance, intellectual culture, habits of order and system, and correctness in the thousand little practices which are the basis of character? Go through the school districts, and are not the teachers better informed on all that relates to education than the average of those whose children they teach? It is my judgment that the teachers observe, read, and reflect very much more on all matters pertaining to education, in its most extended sense, than the majority of parents in the same communities. The teacher's occupation so keeps the subject before his mind that, if he has intellect and soul, he must think and feel. Others have parental and social obligations. He often has these and professional obligations besides. Still, I but repeat an old truth when I say that far more teachers fail in these things than in ability to explain the lessons of the school. To understand the Binominal Theorem requires far less reflection than to comprehend the statement that a child should be sent to school in season.

Let no teacher draw from these remarks an excuse for inactivity, or for diminishing his special or general preparation. He must be careful of his health, for "children have no sympathy with morbid affections of the liver and spleen."

"Long vigils
Must needs impair that promptitude of mind
And cheerfulness of spirit, which, in him
Who leads a multitude, is past all price."

Let him cultivate a habit of attention and power of mental control, so that he may be, according to the sentiment of Brougham, "a whole man to one thing at once." Let him have opinions, with reasons for them, on educational plans and books prepared for schools. "Try the spirits," for "false prophets are gone out into the world." Let him give to his work what Fellenburg demands for it, "a vigilance that never sleeps, and a perseverance that never tires;" or let him say with Luther, "Work on earth, and rest in heaven." And, amidst it all, let him not complain, for a teacher cannot succeed unless he is happy in his labors. Let him not be one of those of whom Fenelon says, "They perceive what it deprives them of, but do not see what it bestows; they exaggerate its sacrifices, without looking at its consolations." If it requires a large outlay of the capital of a generous man to endow an institution of learning, it needs the soul of a self-sacrificing man to make it useful afterwards.

But teachers have the care of their pupils only six hours of the twenty-four, leaving ten of activity for them to be subject to other influences, some of them as active as those of the school-room can be, others no less potent because insensible. Many pass a large portion of these home hours in the street and by-places, subject to temptations, witnessing vice, and taking lessons of the base. Within doors, no pleasant and improving employment is provided, and often, instead of kind control, the government exhibits, in its indulgence and severity, an inconstancy and capriciousness, which, in a school-room, would not and ought not to be tolerated for a single day. To have a happy home in youth is almost a guaranty of a good life. I know not who it was that exclaimed, "Blessed is the remembrance of a happy childhood," but, doubtless, he himself possessed that upon which he pronounced the beatitude. I know not whether a happy youth is more to be prized on account of its favorable opportunity for the healthful development of all man's powers, or for the soothing influence which it will exert on him, as he looks back upon it from the turmoil of active life. Perhaps both are surpassed by the quiet comfort which it will shed on his declining days when its fruits are ripened into a well-spent life. So powerful is this period, in determining character, that its hopes and aspirations are almost prophetic. It was Schiller who said, "Tell him, when he shall become a man, to reverence the dreams of his youth."

To secure a happy childhood, demands all that is requisite to lay the foundation of a good life. A child's physical nature must be subjected to its proper laws, or disease will enter; his

intellect must be healthfully occupied, or the sphere of his enjoyment will be kept narrow; and his moral faculties must have their proper and harmonious supremacy. He must be so accustomed to obedience as to yield cheerfully to all the restraints which may be imposed by those who direct him. How many a child squanders his happiness, and robs youth of its charms, by reluctant obedience; he chafes against the bands which really are but the gentle and kind supports of his weakness. Others, by disobedience, stray from the paths of promise, lose all the rewards of virtue, and are at last led captive by their uncurbed desires. Order must reign, for without it happiness is nowhere long secure. Add to these the lively play of the benevolent and social affections, and how well fitted is home for the growth of all which we most esteem in human character. At home, there is less to stimulate to selfishness, than in the active world where men are arrayed against each other in the struggle for the means of support, pleasure, and display. "Home is a garden, high walled against the blighting north-east of selfish care." Abroad, there is more of caution and reserve, which make men suspicious; at home, there may be absolute confidence and unchecked manifestation of good-will; nor need any gentle or noble sentiment be repressed or concealed.

But only a few of the children enjoy these influences. Many a boy is proud of being "Lord of himself, that heritage of wo," or has fallen under the curse of Thersites, "Heaven bless thee from a tutor, and discipline come not near thee."

How many generations must pass before the mass of parents can educate their children, even as well as some do now? When shall a rational idea of home be realized by the whole community? Not a poet's or a romancer's idea, but the idea of common sense and Christianity? How few of us have half the qualities requisite for the home in which children can be truly educated. How far, in this respect, the actual of human achievement falls below the possible.

P.

I shall detain you no longer in the demonstration of what we should not do, but straight conduct you to a hill-side, where I will point you out the right path of a noble and virtuous education; laborious, indeed, at the first ascent, but else so smooth, so green, so full of goodly prospect and melodious sounds, on every side, that the harp of Orpheus were not more charming. I call, therefore, a complete and generous education, that which fits a man to perform justly, skilfully, and magnanimously all the offices, both public and private, of peace and war.—*Milton*.

LABORARE EST ORARE.

[*To labor is to pray.*]

BY THE LATE MRS. FRANCES SARGENT OSGOOD.

PAUSE not to dream of the future before us ;
 Pause not to weep the wild cares that come o'er us ;
 Hark ! how Creation's deep, musical chorus,
 Unintermitting, goes up into heaven !
 Never the ocean wave falters in flowing ;
 Never the little seed stops in its growing ;
 More and more richly the rose-heart keeps glowing,
 Till from its nourishing stem it is riven.

" Labor is worship ! " — the robin is singing ;
 " Labor is worship ! " — the wild bee is ringing ;
 Listen ! that eloquent whisper upspringing,
 Speaks to thy soul from out Nature's great heart.
 From the dark cloud flows the life-giving shower ;
 From the rough sod blows the soft-breathing flower ;
 From the small insect, the rich coral bower ;
 Only man, in the plan, shrinks from his part.

Labor is life ! 'Tis the still water faileth ;
 Idleness ever despaireth, bewaileth ;
 Keep the watch wound, for the dark rust assaileth ;
 Flowers droop and die in the stillness of noon.
 Labor is glory ! — the flying cloud lightens ;
 Only the waving wing changes and brightens ;
 Idle hearts only the dark future frightens ;
 Play the sweet keys, wouldst thou keep them in tune !

Labor is rest — from the sorrows that greet us ;
 Rest from all petty vexations that meet us ;
 Rest from sin-promptings that ever entreat us,
 Rest from world-sirens that lure us to ill.
 Work — and pure slumbers shall wait on thy pillow ;
 Work — thou shalt ride over care's coming billow ;
 Lie not down wearied 'neath woe's weeping willow :
 Work with a stout heart and resolute will !

Labor is health ! — Lo ! the husbandman reaping,
 How through his veins goes the life-current leaping ;
 How his strong arm, in its stalwart pride sweeping,
 True as a sunbeam the swift sickle guides.
 Labor is wealth — in the sea the pearl groweth ;
 Rich the queen's robe from the frail cocoon floweth ;
 From the fine acorn the strong forest bloweth ;
 Temple and statue the marble block hides.

Droop not, though shame, sin, and anguish are round thee !
 Bravely fling off the cold chain that hath bound thee !
 Look to yon pure heaven smiling beyond thee ;
 Rest not content in thy darkness — a clod !
 Work — for some good, be it ever so slowly ;
 Cherish some flower, be it ever so lowly ;
 Labor ! — all labor is noble and holy ;
 Let thy great deed be thy prayer to thy God. — *Living Age.*

THE TRUE THEORY OF EDUCATION.

"SUFFER me to remind you, young gentlemen, that it is only by close application to your studies that the higher powers of your minds can be developed. The plants in our gardens advance to maturity without any effort on their part. The senses seem to educate themselves. But it is not so with the faculties of the mind. The memory, the judgment, the reason — if they become strong — must be made so by discipline; and this cannot be effected without the efforts of the student himself. Books cannot do it; lectures cannot do it; the best teachers in the world cannot do it; no scheme, or knowledge made easy, can do it. Indeed, if we wished to ruin the minds of our youth, and raise up a generation of mental weaklings, we could not do it more effectually than by smoothing the path to science, — planing down its asperities, and leaving no difficulties for the youthful mind to grapple with. When study shall be made all play, then men will be boys; wholly unfitted for the hard service of life. If the object of education were simply to pour into the mind, as into an empty vessel, a certain quantity of information, it might be desirable to make every dose as palatable as possible. But if the grand object of education be, as it unquestionably is, to unfold what is within, — to bring out the faculties of the boy, and to make him conscious of his own powers, that he may be able to use his faculties in the investigation of truth, in the detection of error, and, in all the affairs of life, wisely and effectively, there is but one way in which this can be done, and that is *by the discipline of severe study*. Persevering application, close, consecutive, and even painful thinking, the bracing up of the will to overmatch difficulties, — this, this alone can make strong minds. There is no other process by which you can produce this result. Hence, young gentlemen, if you would excel — if you would stand foremost in your several professions in after life — if you would be ranked among the strong-minded ones of your day, you must not shrink from severe study. If the lesson be difficult, remember it is by wrestling with difficulty and overcoming it, that you are to attain the high ends of education. But for the *difficulty* of the task, the task would be comparatively useless to you. Conquer it, and the victory will be of incalculably more value than almost any amount of mere information conveyed to your minds without any effort on your part, or with only feeble effort.

"If this be the true theory of education — and who will presume to dispute it? — a very little knowledge of yourselves will suffice to satisfy you, that stern appliances may sometimes be necessary on the part of those who are entrusted with the train-

ing of boys. There is a certain *vis inertiae* in our nature, — we might as well confess it. There is a reluctance to severe study — a shrinking from close application — a desire to glide along easily, which, if indulged, would render the hours spent in the school-room almost a waste of time, and nearly or quite defeat the high purpose for which you are here. Hence, if other motives will not prevail, your instructors cannot show you a greater kindness than to *enforce* application by stern authority. And I am sure that, in after life, when you look back to schoolboy days from the strife and turmoil of the world, you will be more ready to pardon a somewhat too severe discipline than a too indulgent lenity.”

THE VITALIZING PROCESS IN TEACHING.

EVERY term in language, every definition of a principle, in short, every expression of a thought, considered apart from its appropriate use, is a lifeless body, a mere *carcass* destitute of intrinsic worth. Expression, of itself, is to thought what the husk or the shell is to the ripened kernel within, or what the staging is to the finished building. “Expression is the dress of thought,” and mere dress it is, when thought is wanting. As well might you expect to promote the physical growth of a child by feeding it with husks, shells, silks, or satins, as to promote its mental vigor by teaching mere words. Yet how many teachers content themselves with a fluent recitation of *words*, provided they fall from the pupils lips, arranged in the exact order of the text-book. *Words, words, words* would seem to be their motto, as if the highest excellence consisted in the acquisition of the greatest number of these airy phantoms. The more sickly and emaciated the pupil’s mental constitution is, the more frequent and the more abundant is the dose. He has words for medicine, words for food, morning, noon, and night.

But expression, considered as a natural growth of thought, quickened into life by the vitalizing energy which thought imparts, becomes to the latter what the living body is to the soul. As the body receives its strength, vivacity, and beauty from the all-moving power of life within, so language becomes forcible, sprightly, or elegant only when kindled by the interior and glowing influence of thought. Whenever a child employs language in conversation, it is radiant with thought; but, when he employs it in reading or reciting how great the change! It is emphatically a *dead* language. Would that *such* dead languages were never taught in our schools. Language read or recited should as clearly manifest the presence of thought as the heaving chest, the beating pulse, the moving

limb, or the sparkling eye shows the presence of the vital current in the living being. Yet the ridiculous blunders which children are constantly making in their reading lessons, and with imperturbable gravity too, exhibiting to the attentive listener the most grotesque combinations and images, fully prove that thought has little or nothing to do with such exercises. It is said that soldiers on first viewing a field of the slain are greatly moved, but, made familiar with scenes of slaughter in repeated engagements, they can look upon the mangled limbs of their comrades without emotion. It would seem that something like this hardening process is daily going on in the school-room. A sentence falls mangled and bleeding—if indeed it have vitality enough to bleed—from a blundering urchin's lips, and no one, either teacher or pupil heeds the fall, no one rushes to the rescue, not even to bind up the wounds. It falls prostrate, neglected, dead.

What is the cause of this unnatural state of things? It results, in general, from those methods of teaching which magnify mere *expression*, and depress *thought*. In respect to thought and expression four cases are possible.

First, there may be thought without expression. The power of thinking is developed, in some measure, in infancy, before the power of language. The child has not the ability to express its ideas; and, even later in life, every teacher knows that the power of thinking is in advance of the power of expression.

Second, we may have expression without thought. This is the case when the attention is directed exclusively to the mechanical process of forming words, or to words as such. The danger lies in the methods of teaching children to read. Previous to entering school, they are occupied in learning *things*. They have paid little or no attention to language; it has been to them a practical medium for receiving and communicating thought. They have had no occasion to think of their words, and so intense has been their interest in acquiring a knowledge of surrounding objects, that they have looked *through* language—not *at* it—to the ideas and objects which it represents, just as they would look through a window—regardless of the medium—to some interesting object which was passing before them. Besides this, language to them has been wholly *oral*. They have listened to it as it has dropped from the lips of others with a natural emphasis, with life-like intonations and inflections, and they have learned to use it in the same way. But how different the scene when they enter the school-room. Their attention is, at the outset, turned off from the objects which have interested them before, to language, not *oral* but *written* or *printed*, and that not in its most attractive form, but in its most irksome and disagreeable aspects. All written language must necessarily have machinery; there must be something mechanical in it. In this lies

the danger which besets the pathway of the inexperienced teacher. He is too apt to treat the first steps in teaching children to read, as though reading had no connection with the objects in nature which interest children's minds. The alphabet is taught without regard to its real value. The child learns only the *names* and *forms* of the letters, — not the *sounds* which they represent, notwithstanding the last is their most essential quality. Ignorant of the powers of the letters, the learner begins to combine them into words, namely, begins to spell. But how can a child realize any advantage from saying, for instance, *aitch*—*a*—*tee*, as a necessary antecedent to saying *hat*. That the child sees little or no connection between the names of the letters and the pronunciation of the word which they spell, may be seen from some of the contrivances to which teachers sometimes resort. "What does *aitch*, *a*, *tee*, spell?" The pupil is dumb. "What do you wear on your head?" Now the child's countenance becomes animated,—he has something to think of. He answers, promptly, "*Cap*." "Not always," says the teacher. "What else do men wear on their heads?" "*Hats*," is the reply. Very well. Then what does *aitch*, *a*, *tee*, spell?" "*Hats*," is echoed again. "Or rather, *Hat*," says the teacher. Thus has the pupil learned to pronounce *hat*, not from spelling the word, but from thinking what men wear on their heads. Sometimes, and most commonly, teachers are accustomed to give the pronunciation after the child has spelled, thereby acknowledging that the spelling has been of little or no service. Were the pupil required to give the three elementary sounds represented by *h*, *a*, *t*, these would suggest the pronunciation of the word. In our best Primary schools, these sounds are given — are taught at the outset, and used instead of the names of the letters, in combination.

Reading, when best taught, is, in a measure, mechanical: it is rendered incomparably more so, when the only *vital* element of the letters is wholly overlooked. In schools where this element — namely, the *sounds* of the letters — is taught, reading assumes at once a more lifelike aspect.

Again, there is another danger. Teachers seem to forget that their work is only half done when their pupils, by a strenuous effort, have made out the words of a sentence — the *mechanical* part. The lifeless, broken fragments must be brought together before the child passes to another sentence. The frame-work should be galvanized, — a vital action should be established, — the sentence should not be left till the teacher has breathed into it the breath of life, till he has joined it to the thought which it represents. This may be done by repeating it, as we should speak it in animated conversation, by making the statement *real* to the child's mind. If something is said of a leaf, exhibit a leaf in its *real* form, or picture it vividly to the child's imagination. Then

require the child to repeat the sentence in a natural and connected manner. Let him spell out the words again, — he will do it more rapidly than before. After awhile, he will spell the words, and at the same time pronounce them so as to give the meaning of what he reads. This process may be slow and tedious at first, but it will be richly rewarded in the end. No pains should be spared at the beginning. Yet how many teachers, *for want of time*, leave the children with the lifeless, paralyzing impression, or rather, want of impression, which the mechanical process of spelling has made upon their minds. Better by far would it be for all parties, if the child should read but one short sentence, and master it, than if he should read a whole page in the ordinary way.

Thus it is that children grow up with the habit of taking the expression which they have labored hard to spell out, and dropping the thought wholly. All they carry away is the expression, if indeed they can retain that, — there is no thought. Hence the inactive, lifeless state in which some schools are found.

Thirdly. We may have thought and expression united. This is the case in which thought leads; the mind is active in thinking, and our thoughts are struggling for utterance. They finally clothe themselves with appropriate expressions, retreat from the hidden recesses of the mind, and manifest themselves to others through the medium of language. This relation between thought and expression is the most favorable for teaching language. A child learns French better in Paris than in this country, for the simple reason that his own thoughts must be embodied in French words. He must speak French. He must think in French. He dreams in French. So, in a vernacular tongue, he learns it best who uses it most as the natural offspring of his own thoughts. Children should be made to construct their thoughts in their own language, should often recite in their own language, and the teacher should watch over their expressions with as much care as over their thoughts. Such exercises would be an effectual cure to the monotonous recitations of the school-room.

Fourthly. There may be expression and thought united. This case may seem at first to be the same as the preceding. A little reflection will show a wide difference. In that, thought leads; in this, expression. In that, one's own thoughts manifest themselves through expression to others; in this, the thoughts of others are manifested to us in the same way. In the one case, thought exists before expression; in the other, so far as the reader or hearer is concerned, expression exists before thought. Thought is excited in the mind, not by its own action primarily, as when we speak, but by means of expressions addressed either to the ear or the eye. This is the case where inexperience in teaching is sure to be detected. Too often, alas! the expression is taken, —

the thought left. Sometimes the expression is taken, and only a shade, a faint shade of the thought adheres to it. But rarely does the full glare of the thought shine through the expression into the child's mind.

The celebrated naturalist, Saussure, invented an instrument called a *Cyanometer*, to measure the intensity of the azure of the sky. The azure is most intense when the atmosphere is freest from mist and vapor; it is least, when the heavens are wholly overcast. Would that some naturalist could furnish us an instrument to test the intensity of thought mingled with the recitations of children. It would be a valuable addition to the apparatus of the school-room. It would enable the teacher to keep a sort of meteorological diary. It would introduce a new *test*. It would make the degree of thought, not the fluency with which an expression could be uttered, the standard of excellence. What a reform would follow such an invention! We should be able to detect the presence of thought from the slightest shade which might struggle through an expression up to that in which the expression itself fades away like the cloud before the glare of the noonday sun.

To use another illustration of a similar character. When pure water is evaporated, it is well known that no electricity escapes; but when water mingled with any foreign substance, as salt, is evaporated, positive electricity in great abundance ascends into the air, giving rise to all the electrical phenomena of the clouds. It is a deplorable fact that in many of our schools the children's minds have nothing to act upon but pure expression, hence the reason why we have no more *lightning* in our schools; thunder there may be, but in that anomalous form of thunder without lightning. There is not thought enough mingled with expression to produce an electric spark, not even heat lightning.

The *questions* which the teachers put to the children are such as refer to the language of the text-book and not to the thought which should be evolved. A great change will take place in our modes of teaching when all teachers learn to take thought as the point of view from which every subject shall be examined.

Another fruitful cause of the lifeless manner in which children read and recite will be readily seen, when we reflect that much which they read and recite lies beyond the boundary of their knowledge. It is a maxim with every true teacher, that in imparting instruction we must pass from the *known* to the *unknown*, from the *obvious* to the *concealed*. If what the child is reading or reciting lies wholly in the region of the unknown, how can he read or recite well? Here, again, is great danger, unless the teacher is constantly searching after the horizon of the pupil's knowledge, that he will adopt the known in his own mind as the known in the pupil's. What is perfectly familiar to the teacher,

he is too apt to think is equally familiar to the pupil. The teacher, who is supposed to stand on an eminence, with a horizon greatly enlarged, must, first of all, impress upon his own mind that his pupils are in the valley, with horizons just beyond their reach. He must enter their horizons, live within them, and aid in extending them. The teacher must not *take too much for granted*; he must not *suppose* they understand this or that, he must ascertain it.

In order to determine with certainty what a child comprehends, the teacher must have some respect to the circumstances in which he has been brought up, the scenery to which he has been accustomed, the persons with whom he has associated, the employments with which he has been most familiar. If a child has been accustomed only to rural life, what can he know of the customs of the city? If children have been confined wholly to scenery on the land, what can they know of scenes at sea? In other words, what can they *realize*? The terms which are employed for description bring to their minds but vague, incorrect, or imperfect impressions. But recently, a class of children in a country town, as they were reading a description of a scene at sea, were asked what idea they had of the *mast* of a vessel; their impression was that it was something the sailors carried in their hands. A young lady in a school in a city was asked what bread was made of. She replied, "of flour." On being asked what flour was obtained from, she was wholly unable to answer.

Now, to give life and reality to reading lessons, or any other lessons where the scenery is not familiar to children, much labor is required on the part of the teacher to establish a correct mental impression. How deplorable, in this respect, are the methods adopted by many teachers. They teach reading as though no mental impression were to be made, as though the whole work consisted in acquiring facility in the mechanical task of pronouncing words. If words designating new and unknown objects are found in the lesson, the teacher should seek to know what *impression* they have made upon the mind of the pupil; not whether the pupil can give the right definition of the word, as found in the dictionary.

This matter of drawing out the mental impression of the pupil is of vastly more moment than many teachers suppose. It can best be done by supposing the object to be vividly pictured in his mind, and then by questioning him as though it had a real existence. By requiring of the pupil a mental picture of an object, the teacher will ascertain in a moment whether the learner has it in his power to make it. If the picture can be made, the teacher should then see if it is made accurately, especially wherever there is any doubt. This he may do by inquiring after its *size*—if it have form; its *color*, its *motion*—if it have

any; its *properties*, its general *aspect*, its *locality*, its *attitude*, &c., &c. Here the teacher will find it necessary to test the child's knowledge of measurement. It is by no means certain, because a child can say that five and a half yards make a rod, that he appreciates the true distance of a rod. Many a child who never saw a steamboat will seem unmoved when you tell him it is two hundred feet long; but when you tell him that it is as long as three or four barns like his father's put together, he is filled with wonder. If the child cannot form in his mind the picture of an object, of what avail, with small children especially, will be a dictionary? The child may learn a synonymous expression, but has received no mental impression, unless it be that of a disgust for his task. Here he needs the aid of the teacher, who, if skilful, will put him in possession of an adequate idea of the object. This he will do by comparing it with some known object, and then modifying the latter in *shape*, *color*, *dimensions*, &c., so as to cause it to represent the unknown object to be learned. A gentleman who once visited the ruins of Heliopolis, informed me that he found it exceedingly difficult to give, even to adults, any adequate idea of the dimensions of the huge blocks of stone which he found in those ruins. To say that a single block was fifteen feet high, fifteen feet wide, and sixty-eight feet long, seemed to excite no wonder; but when it was stated that a single block would more than fill three such rooms as they were then occupying, and, huge as it was, was placed twenty-five feet above the ground, their amazement was so great as to border upon incredulity. Now, if such means must be resorted to, to give an impression of reality to *men* and *women*, when the description is given orally, what can be expected of *children*, when the description of an unknown and unseen object comes to them through the mechanical process of spelling out their words? Can it be expected that their unaided efforts will impart any thing like vitality to such exercises. Here a vitalizing process must be commenced by the teacher, or it will never be done. The teacher must aim to make every part of a description real. The pupil must be made to dwell, in imagination, in the scene;—must be with the writer—see what he sees, feel what he feels—and then say what he says as he himself would say it.

S. S. G.

AN IRRITABLE MAN.—He lives like a hedge-hog rolled up the wrong way, tormenting himself with his prickles.—*Hood*.

ON CONDUCTING RECITATIONS.

THE recitation is the best test of the teacher as well as of the scholar. If a teacher possesses ability, here is the place where it is exhibited, for it is the grand theatre of his operations. Hence, the teacher who aspires to eminent success in his profession, should neglect no opportunity to find out and practise the best modes of managing recitations.

The principal means of improvement in this respect are found in conversation with those of greater experience, in reading, in observation, and in judicious experiments. But as skill in conducting recitations involves many of the requisites of a good teacher, it must not be imagined that it is a thing to be attained by an off-hand effort, or by following this or that set of rules.

It is not the hasty product of a day,
But the well-ripened fruit of sage delay.

It is not our design in this article to treat the subject philosophically or profoundly, or, in other words, to develop and illustrate all the *principles* to be attended to in performing this department of the teacher's duties. We aim at nothing more than to drop a few hints which may be useful to beginners, and to answer, though imperfectly, that question which they are apt to ask themselves as they stand before their classes — *How shall I proceed in order to render this exercise as pleasant and profitable as possible?*

As a preliminary step in attempting to reach this result, it is important to give pupils definite and particular directions as to the manner of preparing their lessons, and the manner in which they will be expected to recite.

The difficulties they will be likely to meet should be anticipated, and though not solved and cleared up, such hints should be thrown out as the case may require. The means of securing faithful preparation on the part of pupils, does not come within the range of our present subject. But, let us suppose that object attained, and the recitation commences.

Attention is the most important thing now to be required of the pupils; undivided attention, the attention of the whole class as long as the recitation continues. I put an important question to one of my pupils a few days since, which he could not answer, and pleaded in excuse, with eyes filled with tears, that it was not in the book, and he had never heard it before. But the fact was that it had been discussed and answered in his presence on the day previous, while he was inattentive, and so he was none the wiser for what had been said about it. Instruction is wasted on minds while in such a state. It is seed sown by the way-side.

Attention is a fundamental requisite of a good recitation, and must be secured at any cost, for without it the best of instruction can neither be understood nor retained. The teacher should leave no expedient untried till he has succeeded here, for it is idle to attempt other conquests, while this victory remains to be achieved. But he must not attempt impossibilities, and contend against nature with the expectation of a complete mastery, for there are some wits so wandering, that no art can keep them on the same subject for a long time. Pupils of this description need to have the kaleidoscope turned often before their mental vision. The attention of young scholars is soon wearied, and it is very injudicious to drag their jaded minds through long recitation. Their mental repasts should be short and sweet. They will come to them then with a sharp appetite, though often called.

Before dismissing this topic, it is proper to observe that there are two kinds of attention; that which is caused by an interest in the subject under consideration, and that which is yielded from a sense of duty, or under the pressure of necessity. The former should be aimed at when it is desirable to deposit knowledge in the memory safely. The latter is useful as a mental discipline. When the Athenian orator was asked what was the most important thing in speaking, he replied, *action*; the second requisite, *action*; the third, *action*. And I would say the same of *attention* in recitation.

Energy is another essential requisite in a good recitation. This quality should never be omitted. It should enter into every action, however minute and trivial. In rising up and in sitting down, in the posture of the body, and holding the book, it should be constantly insisted upon. Indistinct utterance is not unfrequently the result of a slothful habit of using the organs of speech, especially the tongue and lips. In such cases energy is the only remedy. The organs of the body, as well as the faculties of the mind, should be trained to prompt and vigorous action in every exercise in the recitation where it is possible. A right use of the respiratory organs is an efficient means of promoting habits of energetic action. I suppose that it was on this principle that Napoleon selected men for action who were provided with ample nostrils and capacious lungs.

But in our earnestness and zeal for the *fortiter in re*, it is well, on the other hand, to guard against forgetfulness of the *suaviter in modo*. Energy should be well tempered with the attractive grace of gentleness. It may be useful also to bear in mind, that there is a marked difference between energy and noise, — a difference similar to that between lightning and thunder. The literal meaning of energy is *inwardworkingness*, and where it really exists, it will make itself felt, though speaking in a "still small voice."

The example of the teacher is the best mode of securing energetic habits in pupils. Energy is contagious. Let the teacher be active, brisk, and decisive in his manner, and the same qualities will be reflected in his pupils. On the other hand, who ever found a class any thing but tame and listless, in the hands of a teacher *eminent* for sluggishness and inactivity? There is no better rule on this subject than that in the holy proverb, "What-ever our hand finds to do, let us do it with all our might."

Encouragement, when judiciously applied, is a powerful agent in promoting the objects of recitation. It is what scholars of all grades need. Children must have it, or they will not succeed. Encouragement in education is like the sun in the natural world; nothing can supply its place. The teacher, who knows how to dispense his smiles of approbation, wields a greater power than ever slept in the rod, or was contained in the language of censure and reproach. Make a pupil *think* he can do a thing, and he *can* do it. *Possunt, quia posse videntur*. This is a consideration which requires particular attention, as teachers are constantly prone to bestow the largest share of encouragement where it is least needed. How much more are the bright and bold scholars praised, and cheered on, than the dull and timid! Scholars should be encouraged to ask questions, and suggest the difficulties which occur to their minds; for sensible and pertinent questions require thought, and promote mental activity. The skilful teacher will answer one question in such a manner as to provoke many more; and when the appetite of his pupil has become sufficiently keen, he will be directed to the sources of information, and encouraged to work the mine of knowledge on his own account.

Exactness is a quality which should be rigorously demanded in recitation. There can be no such thing as good scholarship or good instruction without it. In pronunciation, it is not enough to avoid inaccuracies; the utterance should be complete in every respect, and free from all defects. Fragments of sentences, and incoherent phrases, should not be received as answers to questions. It fosters a slovenly habit of expression, and robs the pupil of the best practical means of acquiring readiness and correctness in the use of language. It is an important rule to require the pupil to include the question in his answer, and form a complete sentence, which can stand alone. For example: if the teacher put the question, "What is the capital of France?" it is not enough to receive for the answer, "Paris." The answer should be thus, "The capital of France is Paris;" or thus, "Paris is the capital of France." I am aware that it will be objected to this mode that it consumes too much time; but if a teacher will but adopt it, and practise it for some time, he

will find that it is well sometimes "to stay a little, that he may make an end the sooner."

In every recitation it should be the aim of the teacher to call into exercise as many faculties as possible; for it is only by exercising them that they can be developed and perfected. When it is possible, principles should be deduced from the particular facts under consideration, the pupils made to see how much more valuable the knowledge of one general truth is, than the knowledge of many facts. Every sort of routine in recitation should be avoided. The teacher who would be very successful must tax his invention to find out ways of varying the exercises, though always keeping the great end in view.

P.

BRISTOL COUNTY TEACHERS' ASSOCIATION.

THE Bristol County Teachers' Association held its second annual meeting at New Bedford, in the City Hall, on the 25th and 26th of April last.

The Association was called to order at 10 o'clock A. M., when prayer was offered by the Rev. M. G. Thomas of New Bedford. After some preliminaries, the following organization was effected for the ensuing year:—

President—J. F. Emerson of New Bedford.

Vice-Presidents—I. Wilkinson of Seekonk, O. C. Pitkin of Taunton, Wm. A. Chamberlain of Pawtucket, Geo. B. Stone of Fall River, E. Hervey of New Bedford, A. A. Leach of Taunton, Geo. Allen of Attleborough.

Secretary and Treasurer—A. Meggett of Pawtucket.

Committees were chosen as follows:—

Of Arrangements—Messrs. Harlow, French, Pitkin, Evans, and Stone.

Of Criticism—Messrs. Allen and Bowen, and Misses Baily, Blake, and Pickett.

Of Reception—Mr. Howes, and Misses Carpenter, Sproat, Holbrook, Webb, and Ide.

On Resolutions—Messrs. Wilkinson, Leach, and Bronson.

The remaining time of the morning session was devoted to executive business and the collecting of names. There were present 112 teachers, 100 of whom belonged to the county.

The Association was called to order again at 2 P. M., and proceeded to the adoption of a series of by-laws which had been reported by a committee before appointed. After some progress, on motion of Mr. Evans of New Bedford, it was voted to defer the consideration of these till after the evening lecture.

After singing, Mr. George B. Stone of Fall River, a member of the Association, delivered a lecture upon "The True Method of Teaching."

Remarks, sustaining the views of the lecturer, were made by Rev. M. G. Thomas, and Messrs. Wilkinson and Meggett. The afternoon session then closed.

On being called to order on Friday morning, the committee of criticism reported. This report evinced the necessity of more care on the part of teachers in the manner of expressing their thoughts and pronouncing their words.

Action was then taken on a proposition to hold a union meeting of the associations of Norfolk, Barnstable, Plymouth, and Bristol counties. A. Meggett was appointed a committee to confer with the committees of the above associations upon the time and place of such meeting. Messrs. Emerson, Chamberlain, Pitkin, Stone, Wilkinson, and Cornish, and Misses Webb, Congdon, Baily, Blake, Carpenter, Shorey, Read, Tyler, Sawyer, Pickett, Potter, and Collins, were appointed delegates to this union meeting.

The Association was then addressed by Robert C. Pitman, Esq., of New Bedford. His remarks were general, relating to the importance of the teacher's work.

After a recess, the committee of arrangements reported Messrs. Emerson, Pitkin, and Wilkinson as lecturers for October.

The best methods of teaching the Alphabet were then considered, by Messrs. Wilkinson, Sturtevant of Boston, and Pitkin. The experience of Misses Manchester, Baily, Carpenter, Davenport, Butler, and Covil was given to the Association, through questions asked them by the Secretary. The result of the discussion was, that no one method was best in all cases; that must always be taken which would excite most interest in the mind of the pupil. Most thought that little could be gained by calling the attention to the resemblance of letters to familiar objects. The gentlemen advocated commencing with words; in this, the ladies did not concur, experience having taught them the contrary, especially when large classes are to be instructed.

A discussion, on the impropriety of using certain expressions, then followed, which was cut short by a motion for adjournment. This was withdrawn for the election of honorary members, which resulted as follows: Thomas A. Greene, Robert C. Pitman, and Charles Haffard, all of New Bedford; also Rev. S. Longfellow, and Rev. Mr. Thurston, both of Fall River, were duly elected.

Resolutions were then offered, of a happy and appropriate tenor, and a vote was passed "to meet in Fall River on the last Thursday and Friday of October next."

A. MEGGETT, *Secretary.*

THE FAMILY, THE SCHOOL, AND THE CHURCH.

ON the occasion of a social festival, which occurred something more than a year ago in one of our pleasant villages, the accomplished Secretary of the Board of Education being present, remarked that, in Massachusetts, the Church and the School have ever been united by a common interest, as is manifest from the practical life of almost every pastor. And he expressed the wish that the day might never come when they should be estranged from each other. He spoke of the Family, the School, and the Church as entitled to be called "a sacred sisterhood, bound together not by force of statute, but by natural affinity."

There is a profound truth in these remarks. And, viewing the subject of schools, and of education, Messrs. Editors, from a professional stand-point,—observing, as a pastor must do, the bearing of these themes upon his duties and obligations, it will not be thought inappropriate, perhaps, to offer to your readers some thoughts on this subject.

It is more commonly the case that the family, the school, and the church are viewed *in their separate capacity*. It is equally important to look at them *in their mutual relations*. It cannot be questioned that they have a modifying influence on each other. True, there are times when this is not very apparent, times when it is even well to forget it. There are periods in domestic life when the influences of home are so prominent and powerful, the endearments of it so grateful and absorbing, its associations so tender and sympathetic, as to make it appear totally unlike any other spot on earth. There is then to us "no place like home," no place, in fact, *but* home. There are times in school history, when the teacher and pupils, being by themselves in their consecrated temple of science, are so removed from contact with the world, and live so completely in a separate sphere, that there is apparently no point of junction with the family on the one side, or with either the church or the state on the other. In like manner, the church, exalted to a position of commanding eminence, has sacred services to render, holy truths to propagate, and ordinances to maintain, which render her field of endeavor, notwithstanding her connection with other departments, in a degree separate and peculiar. Still there is, in some aspects of the case, a union of interest, object, and aim between them. There should also be a union of feeling and sympathy. While we ever bear in mind that they are separate to such an extent as to forbid all interference with each other's more appropriate functions, let us not forget that they are so far united as to have some sympathies in common, and to make possible a common destiny.

Certainly they are united, if we may draw any inference from *their usual location*. From the days of our puritan fathers until now, the village church and the village school have been loving neighbors, placed in the very centres of population. The school-house has joined hard upon the synagogue. The care of the people to provide for the support of the one has scarcely exceeded their zeal to make provision for the other. And if the parson was not the schoolmaster, (in many cases he was,) he has ever been his friend and adviser. Instances are by no means rare, in the history of our towns, of pastors occupying the teacher's chair during the six days, and the pulpit on the seventh. And if this arrangement was made, as may be safely allowed, at the expense of good sermons, it was at least promotive of good feeling; and in the former days might be done without any jealousy, or suspicion of being a sectarist. And it is after all a question, whether more good would not be accomplished by fashioning the active, impressible minds of children, in the six days contact of the school-room, than could be done by preaching the gospel, never so faithfully, to a Sabbath congregation of hardened adults, confirmed in selfishness and sin. It is somewhat presumptuous to pronounce erroneous the views of those good men who have considered the family, the school, and the church to be parts of our great system of educational influences, each of which is indispensable to the success of the other.

First in the golden chain of influences comes *the family*; the product of our social nature, and the producer of our social qualities; the joy of Eden before the apostasy, and the solace of the world ever since. It is of divine appointment. "God hath set the solitary in families." It was his own voice which declared the truth, "It is not good for the man to be alone." And he made him "an help meet for him," not only to be the supplement and completion of his being, not merely to call out into healthy activity his sympathies and his heart; but also to furnish instruction to his children, and a suitable education to successive generations. The family was the first school, and the very idea of a school grew out of the family. The first teacher was the first mother; and she was invested with the former office as soon as she came into the condition of the latter. Teach her children she must, by a necessity of nature. She can in no way avoid it. Possessed of a self-active intellect, her children will copy the form and style both of her mind and her morals. Their countenances will bear her image, and their minds will receive her superscription.

It is to be supposed then, reasoning *a priori*, that *woman is a suitable teacher*. Not that all females are teachers; far from it. But that the *true woman*, who is endowed with those qualities which give the sex their distinguishing excellence, is, by nature,

by creation, by eternal purpose of Jehovah, *a teacher of children*. A man may be one too; but it is of grace and not by nature. His teaching ability comes of acquisition and painstaking, seldom by inheritance. "With a great price" he purchases the function, but she was "born" to exercise it.

Hence, we regard, as being profoundly philosophical, some remarks which are made by Governor Slade, in his recent Report of the Operations of the Board of National Popular Education. "It seems hardly necessary," says he, "to speak of the peculiar adaptedness of female teachers to accomplish the purposes of education. If the training of the intellect alone were the whole of education, it would be difficult to show that woman is not, even for this, superior to the other sex. But when the heart of a child is to be reached, and its conscience made sensitive, when its waywardness is to be restrained, its passions subdued, its confidence enlisted, and its feet led in the right way, it needs no argument to prove that woman possesses, in her gentle manner, her tender sympathies, her look of kindness, her calm patience, and her characteristic love of childhood, a special and peculiar adaptedness for this delicate and difficult work. The magic power there is in the name of mother! Where lies the secret of that power? It is far deeper than the mere relation she bears to the *existence* of her offspring. It is her agency in the training of her children, her watchful care, her all-enduring patience, her self-sacrificing love;—a care, a patience, and a love no less needed in the school-room than in the family, and alike efficient in both."

Thus naturally does the parent take the position of the teacher, and the school develop itself from the domestic circle. Dr. Rush has well said that "mothers and schoolmasters plant the seeds of nearly all the good and evil in the world." It may be safely affirmed that they, together with the ministers of religion, hold the destiny of nations in their hands. The powers of congresses and courts are not to be compared with theirs. The former can modify, indeed, some of the outward forms of society, but the latter have a position at the vital and original springs of influence. It is theirs to determine whether the dynamics of the world shall tend; to decide the question whether the invisible forces of society shall burst forth infuriate to lay waste every living thing, or whether their energies shall be so directed as to benefit and bless mankind.

It follows legitimately, from these principles, that the government and instruction of a school *should be parental*. A school without love, is a school of vice and a nursery of crime. There can be no substitute for affection in the control and nurture of children. The little one that has grown to the age of five years in the sweet sunshine of a mother's love, must not then be exposed

to the frosts and ice of a heartless, hireling teacher. If the same genial rays, it has been used to, do not still illumine it, the tender plant will die ! Who, then, has a right to be so much interested in the school, as the parent ? Or who should so exalt the mission of the father and the mother, as the teacher ? Do you speak of *antagonism* between them ? Shall there be jealousy and suspicion to embitter their intercourse ? Let it not be named, for the sake of humanity. It is unnatural. It is suicidal. There is no term in language which is capable of expressing its folly.

Passing now the family and the school, we come to *the church*. This organization, too, is of God. So the Scriptures declare, and her whole history certifies. As we have seen that the domestic circle, being enlarged and modified, becomes the school, so we shall see that some of the primary objects which the church has in view are gained through the school. Taken together, they constitute an ascending series ; and the perfected discipline and experience of each prepares the mind of youth to accept the invitation which is repeated from the one to the other, " Friend, come up higher."

The church is an embodiment of *the religious element*, and that, too, the highest known on earth. Therefore a church is a church only as it is truly religious. And a church without piety or godliness, is, in reality, no church. It is the church's mission to exhibit religion, in clear precept and bright example, before the world, and thus attract the world into its safe enclosure.

But there is a preparatory work to be done. A foundation of *intelligence* must be laid in the intellect, — for devotion is not a child of ignorance, and this work may well be done in the school. It *must* be done there and in the family, if it be done at all. And if it be not done at all, the church had better hang its harp upon the willows, and sit down in despair. In an ignorant and besotted community there is an end of true religion. The cultivation of a conscience, and of the moral feelings, is another of these preliminaries. Regard for constituted authority, a spirit of obedience, reverence for old age, observance of the rights of all, politeness, benevolent care of others' happiness, manliness, purity, generosity, truth, frankness, honesty, diligence, enterprise, accuracy, self-reliance, and humility, all these and many more such noble traits are learned during the period of school life, or never. The church will fail to impart them in subsequent years, because personal habits have then become inflexible. The world will not communicate them, because in general it does not possess them. If they ever adorn the life of individuals, they must come through early training in the family, and in the school. Hence the stress which the Scriptures everywhere lay upon the family relation. It is the corner-stone of the church edifice. Hence the earnestness with which the church calls in

the Sabbath school to her aid. She is weak and ready to faint without it. Hence the care of our missionaries of religion to establish the public school among the heathen. They know it to be one of the most powerful civilizing and enlightening agents. These facts plainly indicate a vital connection between these great moral forces.

The same thing may be shown more philosophically. For it is not simply a matter of self-preservation, with the church, to sustain the school. It can be proved that instruction in religion, though especially the province of the church, is necessary and inevitable in the school also, as it is admitted to be in the family. For what is religion? It is, in the most general sense, "*the union of the soul to its Creator.*" It is "*the fear of the Lord.*" And its fruits are *to be good, and do good.* Man is made for its exercise. His very constitution cries out for God. Unceasing dependence is a truth of his consciousness. "The sympathy which attracts the sexes towards each other is not more universal, nor generally stronger than that inward want which makes the whole human race feel the need of God." How absurd then to think of excluding religion from the place of public education! Shall man try to obliterate what the Creator has written upon the human constitution? Man will worship; he must adore. Let him be taught whom to worship, and how to do it acceptably.

It may be taken for granted that the mind will have its religious reflections and impulses. If it is not instructed, it will learn without a teacher. The poet Goethe, when a child, we are told, had very little religious instruction; but his mind felt the want; and, when not more than ten years of age, he took it into his head to worship the sun, and erected a little altar in his chamber window, on which at the first ray of dawn he burned incense with intense delight. How easily could such a mind have been led into some simple and truthful views of religion. It was a knowledge of this constitutional tendency of the soul which led school counsellor Bernhardt, another German of note, to declare, that "the foundation of all true culture consists in the education to piety, the fear of God, and Christian humility; and that those dispositions, before all things else, must be awakened and confirmed." And it must have been an unwavering confidence in such views as we are now advocating which led the same man to give to teachers instructions like the following: "Teachers, hearken to the preacher, and labor into his hands; for he is placed over the church of God, who will have the school to be an aid to the church." And again: "By the life in the family, the school, and the church, our Heavenly Father would educate us and our children for our earthly and heavenly home. Therefore parents, teachers, and preachers should labor hand in hand."

Well does the law of our Commonwealth enjoin it upon our

instructors "to exert their best endeavors to impress on the minds of children and youth, committed to their care and instruction, the principles of piety, justice, and a sacred regard to truth; love to their country, humanity, and universal benevolence; sobriety, industry, and frugality; chastity, moderation, and temperance, and those other virtues which are the ornament to human society, and the basis upon which a republican constitution is founded." Which of all these themes would be out of place in the pulpit? and yet they are all introduced into the school-room by fundamental law. With good reason does the statute require "all resident ministers of the gospel to exert their influence, and use their best endeavors, that the youth shall regularly attend the schools established for their instruction." And shall any person complain of the clergyman for doing what the law of the land commands him? The legislation of our noble State implies a clear conception of that sisterly union which subsists, and ever should subsist, between the family, the school, and the church. It is a hallowed and a natural union, and no bigoted sectarian thing. Does any one fear it, and cry "*Church and State?*" Alas! who does not pity the poor, narrow-souled person who can form no idea of religion except as a sectarian thing; who cannot conceive of a principle of piety superior to all forms, and raised above all theories. It would be easy to meet all objections to the view now given, but it is both needless and impracticable; for when "God hath joined together" the family, the school, and the church, it is not for man to say they shall be "put asunder."

J.

TEACHER, SPARE THAT VOICE!

THE teacher ought carefully to avoid making too much noise himself. The more he makes in obtaining order the more he *may*, —in fact, *must* make. Some never punish till they have exhausted their strength in endeavoring to get or preserve order. This may, and probably often does, proceed from good-nature on the part of the teacher, and an unwillingness to punish. Still, such a course is ill judged and ought to be avoided. The teacher ought for various reasons to be very *sparing* of his voice. Order obtained at the expense of a great noise is almost always of *short* duration. *Perfect* order is easiest obtained and easiest preserved. To do the thing half-and-half is by far the most difficult and least satisfactory course

T H E

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D R A W I N G .

“To guide the pencil, turn the tuneful page.”

THESE are some of the traits of a proper female training, as sketched by the hand of Thomson, the poet. They are coupled with a knowledge of more important duties. Education in woman, as elsewhere, to be serviceable must be practical, and must have reference to the duties of future life. Consisting merely of accomplishments, it would be no better than a garden filled only with flowers. These matters alluded to by the poet, and kindred accomplishments, could of themselves never make home our “best delight,” or supply the place of good housewife training; yet we understand that graces of education like these adorn the character of woman; they multiply her sources of enjoyment, and are *one* of the ways in which she is

“To win the virtues, animate the bliss,
And sweeten all the toils of human life.”

What is here remarked of female training is certainly as applicable in general to the education of the other sex. Of that cultivation of the taste that shall prompt to “turn the tuneful page,” we need say little. Music has often been spoken of. It is admitted that all should early learn to sing. In the church, in the school-room, in that hallowed spot, the family circle, of all the arts beneath the heaven,

“None draws the soul so sweet away
As music’s melting, mystic lay.”

But we propose now to speak of another, a kindred accomplishment. We say kindred; for, according to the Roman orator, all the arts that pertain to a liberal training have a com-

mon bond, and are associated as members of one beautiful sisterhood. He who paints, and he who makes the marble almost teem with life beneath his touch; he who breathes out his strength in inspiring verse, and they who, with perhaps less claim to the notice and remembrance of others, "guide the pencil," and sketch the scenery that uprises before the daily eye, they are all prompted by the same "principle within," a love of the beautiful, a desire to reproduce lovely forms, and perpetuate ideas of present delight, and gratify the promptings of a refined taste.

Let no one say that all this is profitless and tends to nothing, because it pays no revenue in the denominations of Federal money, and feeds and clothes us not. "A man's life consisteth not in the abundance of the things which he possesseth;" not in eating and drinking, and in putting on fine apparel. O no! We live for nobler purposes than to maintain such low competition with the brutes. To say nothing now of the great moral end of our being, of the soul's welfare, we have eternal intellects in our care and keeping, we have faculties of wonderful pliancy and capability, we have tastes and perceptions that may be cultivated to an extent limited only by the shortness of life and the feebleness of our efforts. From the play of these faculties and tastes and perceptions we can derive a vast amount of the most refined pleasure. This will then be added to the ordinary bodily enjoyments of life, which we share with the brutes; and, if we are true Christians, these will all be superadded—though only as a little rivulet to an already overflowing stream—to the unspeakable pleasure of communion with the Source of all excellence, and trust in Him.

It is because attention to these things renders more delicate our perceptions of sights and sounds, and opens new fountains of enjoyment along the wayside of common life, and converts many a dull hour into a scene of intense enjoyment, that we plead for them. We plead for them equally in the cottage and the palace, for the peasant and the prince. And we believe that we can do no greater service to the young and to the cause of education than to plead thus. Attention to these things is eminently appropriate in our early training; for the earth is covered with surprising beauty and filled with music; it is fitted up like a palace for our dwelling-place; the river of God's pleasure overflows in these regions where we have our earthly abode; and all this, apparently, for the simple purpose that we, the children of his care, may see and admire what the Creator has made "beautiful in his time." Shall we not then think of these things in training the young? We ought to teach them not merely to barter and work, but sometimes to study and praise what is truly lovely in the world and in literature. It may be

important for them as business men to calculate correctly, and to talk according to the rules of good grammar ; but it is hardly less important that sometimes they should *sing* in the overflowing emotion of a delighted soul.

Does any one wonder that we preface an article upon Drawing with these remarks ? The reason is obvious. Attention to this art, I mean drawing from nature, tends more than most exercises of the school-room to cultivate finer feelings and fill up the outlines of character with delicate shading. It gives more lively perceptions. It opens another window in the soul towards the "Delectable Mountains." In a word, it makes us *see more*. It is wonderful how many people with eyes *never see*. Spring comes with its blossoms ; the warm months of the year with their garments of unspotted verdure ; and then, in the autumn, "the sunsets of a whole summer, gold, purple, and crimson, seem to have been fused in the alembic of the west, and poured back in a new deluge of light and color over the wilderness ;" and yet how few perceive it ! This results from the fact that they never have learned to observe these things. There is such a thing as a "painter's eye ;" by which we mean that persons, who have made it their business to copy upon canvas the pleasing "lights and shadows" of life, do acquire a habit of observation, and a taste for pleasing scenes, that seem to endow them with an additional sense, and make them see far more than do others. What has been thus acquired by the painter, the art named at the head of this article tends to confer upon all who will practise it. It is not supposed that all will be artists ; it is not desirable that they should ; but attention to this matter will certainly confer a portion of that fine perception we speak of upon those who travel in the common walks of life. It will consequently make common life happier. In a way too plain to be mistaken, it will make our education practical.

And then it is by no means a matter of taste merely ; drawing is profitable. It is of no small use in business. Those who can sketch from nature, form one of the smallest classes in the community. The arts call for such talent.* But in no business

* Mr. Emerson, in that most admirable work, *The School and the School-master*, thus speaks of the subject of Drawing : "Every child should be taught the elements of drawing in lines, or linear drawing, if for no other reason than the advantage it gives in learning geography. But there are several other advantages in it, even in childhood. It affords an innocent and interesting occupation for children during many hours not otherwise occupied in school ; and, if acquired there, will serve the same purpose at home. It gives exactness to the eye, and the power of judging correctly of the dimensions of magnitude. It gives skill to the hand, and to the mind the power of appreciating beauty of form ; and is thus an element of a cultivated taste. Its after uses are still more numerous. It enables one to understand at once all drawings of tools, utensils, furniture, and machinery ; and plans, sections, and views of buildings ; and it gives the power of representing all these. It is essential to the skilful execution of the plots, plans, and drawings of the surveyor and engineer. It enables the natural-

is an ability to sketch easily of greater service than in teaching. It educates the hand as well as the eye. And in the hours of leisure which intersperse the labors of our life, it affords a charming method of pouring oblivion on our cares and refreshing the exhausted spirits. And then in the school-room its aid is very desirable. A few dashes with the chalk will give a better idea of Niagara and its hanging bridge, or of the slope of the Sea of Galilee, or the site of the Holy Temple, than an hour's talk or a whole volume of description. Drawing is highly serviceable to the teacher, therefore. It is delightful, as all know who can guide the pencil. Shall not all learn to draw from nature, then?

Perhaps not *all*. It may be that some cannot learn but with great difficulty. All cannot *sing*. There are many who would ignore the charge of having "no music in their souls," who have nevertheless "no ear for music;" the organ of *tune* seems to be wanting in them. So some have the organ of *size* but slightly developed. Such could not, or could only with great labor, acquire ease and accuracy in this art. Perhaps, however, the best way to supply this defect would be to attempt that which is here pronounced difficult. But after all abatements, it may be taken for granted that as many can learn to draw as to sing. We presume that we have the ready concurrence of all in saying, that this elegant branch should be far more generally taught than now. The design of this article is to show that *this art is within the reach of the many*, and that the principles and practice of it may well be taught very generally in the school-room.

The common belief is, that very few can learn to sketch the living scenes of the world around us. This is as fatal as a perfect inability. "They are able, because they *think* they are able," is a sentiment of the greatest of Roman poets. The sentiment applies equally well here. And then, of those who attempt to learn or teach, a great portion seem to suppose that a weary probation must be spent among copies and models and blocks, and whole terms be wasted in the elements of what, after

ist to represent the plants or animals of which he wishes to convey a correct idea, and the traveller of taste to bring home to his friends a vivid image of the natural objects or striking views which have presented themselves to him. By the help of a little skill in drawing which he had acquired at school, but which he had never taken an hour from more imperative duties to cultivate, a missionary returning from Palestine brought back, among other things, in a thin portfolio, a view of Mount Lebanon as seen at a distance; a plan of Jerusalem as it now appears; rock scenery near the Dead Sea; a view of the fishing-boats used on the Lake of Genesareth; of the small merchant vessels that ply along the coast of Syria; of some of the cedars of Lebanon; of the beautiful lily-like flower that grows abundantly on the hill from which the Sermon on the Mount is supposed to have been delivered; a plan of an inner court in an Oriental house, such as they have been ever since the times of the Saviour. These cost him but a few moments at a time, yet how pleasant were they to look upon, to his children and friends at home."

all, is expected to be of no avail, because it will never be put in practice in future life. How few of those who attend to this branch of science, (mostly young ladies,) ever arrive at the end of all instruction here, that is, to sketch living nature. A few rude caricatures of some tolerable engraving, or a burlesque upon an Irishman's cottage, or a clump of stiff trees, as if suddenly taken with a paralysis, form about all the contributions to the "fine arts," which we can ordinarily expect from these disciples of Apelles. Copies may be of great service. So copying the pages of Addison may be of great service to one who would acquire the art of composition; but yet it would form a poor substitute for the actual attempt to embody original thoughts upon paper.

The same objection may not lie against the use of blocks, as the practice now is in some schools; for we should suppose something of linear perspective could be learned from this exercise. But with this admission, we think there are no blocks so good as blocks of buildings, and fictitious "settlements" and cobbly-houses seem about as needless as sham-fights in time of war. When nature removes all her furniture of fences and ponds, and *real* barns and trees, then let us import manikin houses and bits of block from Germany to draw from.

We contend that the appropriate way to acquire the art is to try — not to transfer the products of the graver and brush second hand to Bristol-board, but to sketch dwellings and fences, and hill-sides and clouds, as nature herself carves and paints them, with her own light and shade, in the great picture-gallery around us. To do this, the pupil will need some hints; more than this, he will need some principles to guide him. It is important that we learn the principles of all subjects that we would understand. Principles run through subjects like threads of gold across embroidered velvet. He who would learn chemistry, or philosophy, or grammar, or other science aright, must soon learn what be the principles of those subjects, and then the facts and applications will be almost as easily acquired as one would find the fountain who follows the stream, or as one is sure of the flower who, from the very root, plucks the stem. All sciences have their principles, and then they have a multitude of facts that seem to hang upon those principles like golden beads upon a wire. If we acquire the principles, we can hardly fail to find the facts; but if we pursue a different course, our knowledge may be merely a congeries of disjointed scraps, with not power of association enough to bind them together, and authority of memory enough to call them forth when needed. For instance, it is a fact, that to reduce an improper fraction to whole numbers, we divide the numerator by the denominator. It is a principle, that common fractions represent division, and

that to find the value of any fraction we divide the numerator by the denominator. Now he who learns the fact, it is true, has knowledge enough for the present emergency;—but when he would reduce a common fraction to a decimal expression, he must learn another, and as it seems to him, very different fact, while the principle alluded to applies, with slight adaptation, equally well to both cases and many others.

This suggests that there are two methods of instruction. The one imparts facts, and permits the disciple to learn rules by rote, and perform processes and state results without giving the reason, as if the mind were merely to be crowded with knowledge. The other, as it were, draws a golden wand over the surface of things and points out where the living principles lie, like cool rivulets, concealed amidst the verdure which they themselves noiselessly create. The one burdens the memory; the other invigorates the reason.

In drawing, as elsewhere, there are principles. Guided by these, with a little practice, we believe that many of our pupils may acquire this delightful art. These necessary principles are few in number and easily applied.

Drawing necessarily implies two things, Perspective and Shading.* Of these, Perspective is first in order, and most important; it means drawing the outlines. Without correctness of outlines, no sketch is anything worth, any more than the picture of a friend is valuable if the features are those of another person. Perspective applies to all kinds of picture-making; to the lightest sketch and the most elaborate painting. "The most consummate master is tied to the observation of every one of these rules, on pain of pleasing none but the ignorant." No gorgeousness of coloring or elaborateness of detail can compensate for a radical defect here. In making the following suggestions, it is not supposed that the whole subject of Perspective is made easy, or that the many valuable works already written are rendered unnecessary for the artist. They are valuable in their place. We only contend that some of the plain principles of the science may be stripped of their technicalities, and expressed so as to be more readily understood and reduced to use. The gold that has been coined, and sent into familiar use among common men, is gold nevertheless.

The pupil in the outset should be well versed in the terms necessarily employed here, such as perpendicular lines, horizontal lines, converging and diverging lines, angles of the various kinds, and the like. An exercise in these might be very appropriate for the school-room, but nothing more upon this point

* These are frequently expressed by the terms Linear Perspective and Aerial Perspective. Linear Perspective refers to the outlines, while Aerial Perspective includes everything pertaining to shading.

need be said here. It seems proper in our ordinary instruction to dispense with most of the terms commonly employed in more learned works, and speak of these unerring principles in plain language, as one would speak of a principle of Syntax or Arithmetic. Hence little is said about "varying points" and "points of distance," and "ground plains" and "high and low horizons." These may be very appropriate for the pupil, when he has acquired ideas to be expressed by them. But we do not think that they need be set in battle array to frighten the young Raphael at the first step of his journey.

It may be premised that these principles refer only to straight lines; and of these, only to perpendicular and horizontal lines. It is true there are many lines in nature, that are drawn neither by the plumb-line nor level. But for all these a complexity of rules seems not desirable or serviceable. The direction of such lines is easily ascertained by methods hereinafter mentioned. The variety of curved lines is endless; we find every shape, from Hogarth's "line of beauty" to a letter z. But many of these can be referred to straight lines, or a series of straight lines, and drawn as if so, with such deviations as the eye may suggest. All the endless multiplicity of curves and angles and points, necessary to represent sky and water, and foliage and ground, creates but little trouble for those who have mastered the great principles of linear perspective. One is surprised to see how rapidly the way seems to open, as with resolution he enters this ground.

For apparatus, we need nothing more than a drawing pencil or even a common pencil and a page of white paper. As we progress, we shall need pencils of different shades, and our taste will lead us to select drawing-paper and perhaps Bristol-board; but the simple materials named above are sufficient for the beginner. To make the first attempt, some simple building of regular shape may well be selected. Any *barn* or *warehouse* will be willing to sit for its picture. Having determined to "Daguerreotype" such an object, we should take our position at some distance, and so as to see two of its sides * plainly. The pupil should learn to *stand* erect, and hold the book or portfolio in his hand, while he pursues these labors. This position is far more healthful than sitting, and soon all unsteadiness will give place to perfect ease and firmness. In many cases we *must* stand while sketching; hence we should early acquire the habit. Having taken our position then, as suggested, we shall find that *one corner* of the building is nearest us. The line representing that will be perpendicular. Let a perpendicular line representing that be drawn on the contemplated sketch. It may be of

* The artist will avoid a front view, or one where he is obliged to look directly upon the side or end of the principal building in his sketch.

any length ; but the pupil will remember that all the other lines must be *in proportion* ; hence it should not be too long. Sketches are more graceful and easily finished, if small. Young pupils and copyists usually design *large* pictures, as if, like masons, they finished their work by the yard. This perpendicular line is drawn according to the principle—

I. *All perpendicular lines in nature, are, in sketching, to be drawn perpendicularly.*

There is no exception to this principle in common drawing. The student will doubtless find a difficulty in drawing a line perfectly perpendicular or horizontal, or indeed a *straight* line of any kind. Practice will overcome this. In the case of young pupils, some preparatory lessons of this kind would be very suitable. But the eye soon becomes *educated*, and the hand learns to obey the eye. At any rate, regularity and precision in this matter *must be acquired*, or our sketches will be at war with the truth at every point.

The pupil will now ascertain what part of the building is on a level with his eye. A little observation, in the most careless, will determine this with sufficient accuracy. If the eaves appear to be on a level with the eye, let a line be drawn *horizontally* from the upper end of the perpendicular, to the right or left, as the side down which the eaves drip appears right or left of the corner first drawn. These lines will of course be at right angle to each other. The last line is thus drawn, according to the principle—

II. *All horizontal lines in nature, on a level with the eye, are, in sketching, drawn horizontally.*

Some difficulty may arise as to the *length* of this last line. The standard to which it is to be referred, is the first line. Does it appear to us as long as that ? if not, how compare with it ? These are questions which naturally arise, and the correct answers will of course indicate the proper length of our second line. We are to have no reference to the *real* length of this or any other line ; but simply *how it appears to us*. Any line that recedes from us, will appear “foreshortened,” that is, shortened in consequence of standing endwise to us. A few experiments with a common pencil will make this perfectly clear. If any difficulty arises, here we have a very simple method of measuring, by means of a pencil. With one eye closed, hold the pencil at arm’s length, directly between the open eye and the object, and in such a position that *each end of the pencil shall be equally near the eye* ; then bring the straight edge of the pencil to coincide with the line, and take off from the end of the pencil, by means of the thumb nail, the apparent length of the line. Now, without bringing the extended hand nearer the eye, so change its position that the pencil shall coin-

cide with the first line drawn, that is, the perpendicular, and you will at once perceive whether or not the apparent length is the same with the perpendicular. If so, it is easy to assign its length, for the perpendicular is already fixed. If of different length, it will not be difficult to compare them, and make this latter as many times longer or shorter as the case may require. This simple process requires some words for description; but in practice, it is easy and infallible. The pupil should early learn the use of it, for the most practised eye will sometimes err.

At the end of the second line, thus drawn, will be another perpendicular. This is to be drawn according to Rule I. Its length also may be determined by the method just described. It will invariably be shorter than the first perpendicular, because it is more remote, in compliance with Rule VI.

It should be remarked here, that the line representing the eaves is drawn horizontally, because it is on a level with the eye, Rule II. Had our position been differently chosen, had we taken our place in front of the building, so that the line of the eaves did not recede from us, that is, so that each of its ends was equally distant from the eye, it would still have been drawn horizontally, even if it were *not* on a level with the eye; according to this principle—

III. *All horizontal lines in nature, whether above or below the eye, that do not recede from us, are, in sketching, to be drawn horizontally.*

It may now be desirable to finish the side of the building we have commenced. The base line alone remains. This is below the eye, and, as we took our first position, it recedes from us. It must therefore ascend as it recedes, according to the principle—

IV. *All lines in nature, that are below the eye, and that recede from us, will, in sketching, ascend as they recede.*

The rapidity of the ascent will depend upon two conditions; one is the distance below the eye. If a line lies far below us, it will, on that account, ascend rapidly. Again, if a line recede rapidly, it will, for that reason, ascend rapidly.

Much is left to the eye here, but fortunately not all. We have a very convenient way of ascertaining the position of a line. Hold the pencil as described before, under Rule II., so that it shall coincide with any line to be experimented upon, and the position of the pencil will indicate the direction of the line. If it is level, or ascends towards the right or left, it will not be difficult to draw a required line on the sketch, with a similar inclination. Or, if this is not plain enough, we can, keeping the pencil fixed, bring the sketch in an upright position with the other hand, directly behind the pencil, till the pencil itself actually rests on the place of the desired line. The true

position of the line can be no longer doubtful. Experiments of this kind may often be necessary for the pupil, and even the experienced artist will not fail to find times, when some expedient is needful, or his perspective will not bear the critic's eye.

The outlines of the first side are now, as we will suppose, complete. But from our first position two sides are visible. If so, a line representing the third corner is now to be drawn. This is a perpendicular, Rule I. The only point of difficulty is its distance from the first perpendicular. This may be ascertained by the eye, or by the method under Rule II. The base line of this side is to be drawn by Rule IV. This line will ascend as it recedes, as did the other base, but in an opposite direction, because it recedes in an opposite direction.

If this side or end is surmounted by a gable, this may now be drawn. The first step may be to ascertain the location of the apex. This must of course be over the middle. That found, we have only to ascertain the height. This may be done by trial; and, having located it, draw lines from it to each of the eaves, and the outline is complete. Possibly, the roof may appear too steep or flat; if so, the remedy is easy. That is, erase the last lines, and try again, till this portion of the building appears correct. The roof will now demand attention. Probably, the ridge will first be drawn. Starting from the apex of the gable, already located, it will descend to the other, the more remote end, according to this principle—

V. *All horizontal lines in nature, that are above the level of the eye, and that recede from us, will, in sketching, descend as they recede.*

It only remains to draw a line bounding the remote end of the roof. If our position is remote from the building, this will be sufficiently accurate if it is drawn parallel to the first end; or its position may be determined by the method mentioned under Rule IV.

It is obvious, if these suggestions are followed, that the remote end of the roof, as of each of the sides, will be somewhat smaller than the end nearest us. This will be according to the principle,

VI. *All objects in nature, that recede from us, will, in sketching, diminish in size as they recede.*

This will confirm the Rules IV. and V., and by it the accuracy of our perspective may be tested. The pupil will need to heed this particularly, or he will often be misled. Frequent measuring will guard from many gross mistakes.

The outlines of our building are now complete, and, if correctly drawn, will appear upon the paper as if a piece of glass, covered with transparent resin or varnish, had been held up directly before our eye, and the outlines sketched with a pointed instrument upon it. Taken in this way, the perspective would

be literally correct, and our work, so far as possible, should be as perfectly so. At least it should be *natural*; there should be no *distortions*. Without this, no sketch can be tolerable, whatever beauty of coloring it may possess. Our mode of sketching this plain building will suggest the mode we would pursue in all cases. We might have chosen a very different position; though this would have changed the direction of the lines; still, the same great principles would apply equally well. They are invariable. Or, having chosen this position, we might have commenced our sketch at any other part; it would have made no difference with the result. Other principles might also be suggested, but these seem sufficient. He who would successfully practise this art, must possess the substance of them, or he has little security from error.

But when we have completed the grand outlines, there still remains much to be done. If it is a dwelling of man, and not of beast, windows will need to be inserted, doors must be opened, and whatever *characterizes* the building is to be represented on paper. In drawing the tops and sides of all these, so far as straight lines are employed, the same rules are to be observed as in the main outlines. Not even the bar of a window-sash should be drawn by the pupil without thinking of the *principle* that gives direction to it. In the *size* of these particulars, the pupil will generally err by making them too large. He should often inquire what proportion they bear to the whole side on which they are. Frequent measuring will be of great service. With regard to the *location* of such details as windows and doors, and the like, the eye must govern; but it is by no means difficult to determine this with sufficient accuracy. Such questions as these will often occur: How far is such a window or door from the side of a building, or from the top? How does the space between the windows compare with the size of the windows themselves? Attention is always to be paid to *foreshortening*. A window seen on a receding side will retain its proportionate length, but may be very much diminished in width. We are to remember to draw things as they *appear*, and not as they are. Observance of these things, and a determination to make the sketch a representation of the object itself, in every important particular, will conquer a host of difficulties.

We would suggest that all these lines should be drawn very *faintly* at first, till it appears that they are correct; then they can, by a few passages of the pencil, be made plainer. Otherwise, having been drawn with a heavy hand, they cannot be erased, if wrong, without greatly marring the surface of the paper. The beginner should also bear in mind that, though straight lines are desirable, *ruling* is inadmissible. It gives a stiff, wiry appearance to the outlines, which is very offensive to the

eye of the artist. The fine wavering appearance, that will characterize all lines drawn by the unguided hand, is far more pleasant.

The building now exists in outline. To the eye of the artist it is almost complete. He sees it all embodied before him. The finishing may be supplied after the lapse of years.—Sketches from a journey are frequently brought home in this form and finished at leisure. Still, much remains to be done. The outlines are to be filled up—the skeleton is to be clothed with flesh. This leads us to speak of Shading, or Aerial Perspective.

Of this we need say little, although it is a most extensive subject. We always feel that, if pupils succeed in the outlines, they will succeed here also. Our custom is to have pupils commence shading as soon as they have completed with tolerable accuracy one outline sketch of a simple building. There are various methods of applying the color; it may be in India-ink, simply, or other water colors, or in oil, or even in common ink or charcoal, or in “monochromatics.” But we do not suppose that any better way exists for the beginner than the simple lead pencil; of which different shades will now be necessary, and can easily be procured.

Some of the more obvious principles of shading may be stated. Scarcely any part of a building or sketch is to be left entirely white. In a sunny day, the light comes mostly from one particular part of the heavens. Though the radiating point may change every moment, yet at any given period there is one principal source of light. So, in putting on the “lights and shadows,” we first inquire from what source the light proceeds. We may be governed by the position of the sun at that moment, or we may *conceive* the light to come from any side; but, having once determined that point, it remains fixed for the picture.

Of course, all the shadows fall in one direction—away from the light.

Generally, the sides of buildings and objects exposed to the light will be light, while the others will be dark. But this rule admits of many modifications. The bright side will not all be equally light. That part which adjoins a dark side will be usually left much lighter than any other part. So of a dark side, the darkest part will be adjoining a sunny side. In this way we secure strong contrasts. And in this matter the pupil should observe that we sometimes take great liberties with nature. She, the mistress of elegant shading, has an almost infinite variety of colors. Whenever she turns the kaleidoscope before our eye, she realizes the humorous fancy of the poet, in speaking of the creation of woman. She

“Compelled the rose, with nicest art,
Its blushing tints to her soft cheeks impart;
Then *chopped the rainbow up*, and with the chips
She went to work and finished off her lips!”

But our pencil-point will only afford us the shades of *one* color; with these we must portray sunlight and shade, sky and trees. If nature would have the eye distinguish between one field and its neighbor, she can fill one with yellow grain, and paints the approaching harvest in the other with some shade of green; while we can only leave one light, and throw a mass of shade into the other. The same remark applies to different buildings and parts of the same building. But in some way distinctness must be secured in all objects that are near us. More remote objects undergo a process called "degradation," and lose somewhat of their distinctness.

The shading of one side must never blend with that of another side. The dark hue that may rest on a roof must be kept aloof from the shading of the sides, and so of adjoining sides, that the eye may at once distinguish the several parts that are represented. The picture should have life, animation, and *stand out*. Strong and appropriate contrasts tend to produce this effect. Masses of heavy shading, and objects standing near in a strong light, break up the monotony and *flatness* which youthful attempts frequently present, but of which nature is never guilty. If she has nothing to represent on her "perspective plane" but a sandy desert and sky, she will so entice the eye back to her "points of distance," that we are perfectly conscious that some parts of that monotonous plain are distant many leagues, while another part is under our feet; but this is rarely the success of a beginner.

Some remarks will be expected upon the mechanical part of shading. The customary method is to cover the part of the sketch to be shaded with parallel lines, more or less thick and dark according to the desired depth of color. These lines are then covered with another set of similar lines diagonal to the first, and then by another, if necessary, till the surface under labor is dark enough to suit the taste. The pupil can adopt his own method; but the way here spoken of will be likely to secure one desirable trait—I mean evenness of shading. It need hardly be remarked that soft and dark pencils are employed for this purpose.

It cannot be too often urged upon the beginner, that great distinctness of outline and contrast in shading different parts are necessary to give prominence to objects and lend animation to the work. If any portion of the work is to have the appearance of *projecting* over the surface below, as the eaves, or ends of roofs, or window-sills, this can easily be effected by strowing dark shading immediately under, while we leave the projecting part much lighter. The windows and doors will demand a share of attention. They are important parts of any dwelling, and must be made expressive. In shading, the portions marked out for these have probably been left untouched. They are now to be

fenced around with a sharp outline ; if they are on a dark side they may be left somewhat light ; and, in one way or another, they must be made quite visible. If the windows are open, we have only to make the part represented open perfectly black ; if a curtain floats in the open casement, we need only leave that perfectly or nearly white, with a wavy outline, on a dark ground. Though our picture is designed to represent nothing but "still life," these things will help convey the idea that *living people reside there*.

The remarks we have made with regard to one building will indicate sufficiently our method of procedure with regard to all objects of this kind. If more complicated buildings present themselves for a portrait, or groups of buildings ask for a "family picture," we may apply the same great principles. In sketching the outlines, we should remember the motto, "one thing at a time," and complete one object in outline before we commence another. Then we can ask, and almost as readily determine, at what point in the first object another object joins, or how far distant it lies, and how large it is comparatively. And so we shall soon have added to the group all that will properly appear in one sketch. We merely represent in a single picture a scene that covers more than 60°, or one-sixth of the whole horizon. The same principles of shading will apply to all. We speak thus at length of buildings, because, in a climate where men live and beasts must be sheltered, these will almost necessarily be present in every landscape, and will be interesting and prominent objects, and the beginner certainly will fix upon them as starting-points. These suggestions, we think, will be sufficient to guide the interested, persevering student.

"Tis thus that painters write their names at Cos."

But other and very important parts remain to be spoken of. Almost every building that gratifies a painter's eye is shown on a "setting" of trees ; hence the *foliage* must not be overlooked. This is, in most cases, the easiest to perform, and at the same time the most difficult to describe. No part seems so unattainable at first ; no part is so easy, when we *know how*. The pencil of the artist does not move with great regularity here. We aim to copy the general outline of trees. Each tree has its peculiar profile and expression. This is learned by observation. The poplar points to heaven in a very different way from the maple. The elm extends its arms in a summer wind in a very different way from the hemlock and pine. The weeping willow droops like unconsolable grief, the hardy oak stands up, in stiff independence, like a "Sultan's standard in a host," while the locust fairly *titters* in the joy of receiving a lover's visit from the breeze. The *expression* we design to copy ; but "every leaf in those

countless forests" must not expect a profile. We dash them off by the thousand. When we would make a mass of foliage, we assemble, without any premeditation or order, a congress of *z's*, and *s's*, and *w's*, in close juxtaposition. We need but few marks; but these decided, spirited. Pupils work too much upon the foliage; they fairly *close up* the space allotted to it, with a multiplicity of fine dashes, till the group of leaves look more like a mess of "cut feed," or the bottom of a mince-bowl, than living, laughing trees,

"Telling their tales, through the long summer day,
To the cool west wind."

The *ground* will also ask some little care. All level surfaces are depicted by horizontal lines, more or less dark and thick, as the case may demand. A certain roughness and unsteadiness is desirable in these lines. If the surface is covered with grass and herbs, a few random cuts, after the ground has been shaded, to represent leaves and herbs, will be far better than an attempt to make every spear of green leave its autograph.

If the area is *water*, the same work will do as foreground, only the vegetation will be out of place, and these lines should be somewhat sharper and more regular and steady. This will give great transparency to the surface.

Of *fences* we need say little. In this country, they exist in every landscape. The selfishness of men seems to forbid that any part of the earth's surface should be held in common. Hence the sun's disk upon the blue sky is not more clearly defined than the *contour* of every door-yard. The desire to have as much ground as possible for grass and cabbage, presses stone fences up to the very eaves and door-steps of our dwellings, till crowded life fairly seems to *exude* into the road, and cries out, like a character in the drama,

"Room, room there, room!"

We could do with all this tolerably well, if these enclosures were tasteful. But sharp upright pickets do shock good feelings. A white fence of this description may be useful for conducting off the electric fluid, or for the purpose of impaling Good Taste upon its sharp points, but it will seldom appear when a painter's eye is to be gratified. If fences are to be made darker than the surrounding landscape, the task is easy; if light, on a dark ground, the difficulty is somewhat greater. Then we are to mark out the fence,—the outlines of each post and bar, with a distinct line to keep the shading off, and then make the surface around and *close* to this outline dark. The fence in this way is left white. The effect will be great animation. If the fence is found to *stare* too much, it may be softened by a little shading. Let the pupil avoid too great regularity here. It may be bad husbandry to leave

bars down, and have broken rails and leaning posts ; but it is good drawing ; that is, there should be a *natural irregularity*. Most pupils set up posts as regularly as cadets on a parade. This will never do for country fences in a picture. They may lean a little, but with some irregularity, and the ends of now and then a rail may well have started for the centre of the earth, in obedience to the laws of gravitation. This will tend to take away the appearance of stiffness and formality.

The sky also must not be omitted. The same parallel lines, spoken of in the description of ground and water, will do here, if the pupil can think of nothing better. Let him remember that the sky always appears, by way of contrast, to grow brighter as it approaches the horizon. But ours is not a world of perpetual clear skies, hence some attempts must be made to represent those "wandering cisterns," the clouds, that go floating over us. This is not difficult. Any rude engraving may well be consulted. That will convey the instruction as well as a professor. If the pupil would grace his sketch with the most lively of all objects, those snow-white drifts and vapor, that rise of a summer afternoon, and stand in the firmament like "bulwarks of some viewless land," and always lift the thought, in the words of our dearly beloved Watts,

"Up to the fields where angels lie,
And living waters gently roll,"

the task is certainly more difficult, and should not be rashly attempted by a beginner.

We have thus finished the suggestions we designed. They refer simply to what is called "still life," in painting. Moving objects, animals, and, above all, the human form and face divine, belong to a higher department, and require more skill and practice. But this done, that will be comparatively easy ; or, without attempting that, this branch of the art is sufficient to beautify many of the seasons of life.

We have said little of drawing from copies. We do not believe it necessary as an introduction to this delightful art. Nature is the best copy. With the suggestions here made, and a close observation of the principles of perspective, one, even with ordinary talent, can hardly fail of success, especially if he engages the aid of a teacher who knows how to limner from nature himself, and believes he can teach others to do the same. But if any one who reads these lines is sincerely anxious to learn, let him not hesitate because he cannot enjoy the assistance of the artist. "I will try," has done wonders ; and surely the prospect is flattering enough to entice us on. It is true that the difficulty is greater for some than for others ; but even if we are in the worst case, and have not what is denominated an "eye" for seizing the pro-

portions, we need it in almost all kinds of business, and nothing will confer upon us that possession so surely as attention to this pursuit. But in most cases the difficulty is only imaginary.

It may not be amiss to allude to the experience of the writer. He had reached the age of manhood and been long engaged in teaching before attempting this matter. With the impression that the skill would be most desirable, he nevertheless made no attempt, from the conviction that the attempt would be fruitless; he had not the genius for it. But in a lucky hour, the sight of a class engaged in drawing, (from copies,) under the eye of a master, rekindled the desire. The acquisition seemed worth an earnest attempt. An equally fortunate suggestion led him, not to the copies and the master, but to a miserable hut situated near. This was nature's first lesson. The hut was soon laid down in profile and light and shade upon paper, in so plain a manner that there could be no mistaking it. The pupils who were enjoying the aid of copies and a master persisted in saying that this could not be a first attempt. And probably to this day—it is now many years since—they are well persuaded that one cannot learn to draw but from copies and a master.

This early success led to a series of efforts of a similar kind. This was done without any suggestions from teachers, or much aid from books devoted to this subject. The writer is of opinion that the best way to learn to draw from copies is to begin first to draw from nature. From a sense of the need of some guide different from that works on Drawing offer, these rules were evolved, simply for private use; if they shall be found serviceable to others, it will be well. Drawing has not been the business of the writer. The pressure of other labors has allowed but an occasional attention to it. Months have frequently elapsed without any use of the pencil. But in the intervals of toil, and those occasional hours of leisure which occur along the journey of life, the pleasure it has afforded has been exceedingly great. Such labors offer the very best sedative for care, the best recreation from exhausting labor. It is the testimony of Bishop Heber, the Christian scholar and poet,

“I spread my books, *my pencil try*,
The lingering noon to cheer.”

It has not only whiled away many an otherwise weary hour, but it has frequently doubled or at least prolonged the pleasure of travelling. It has rendered it possible to recall the most vivid impressions of scenes and places visited, long after the event. One who has lying before him pencil sketches of the spot where Wolfe said, “I die happy;” of the fortifications of Quebec, and the Falls of Montmorenci; of Saddle Mt., of the birthplace of Bryant, the sweetest of American poets; of Jamestown, with its

historical recollections, and many other most interesting spots, cannot but be grateful for the art that can so perpetuate the memory of scenes once visited, and recall "them that's awa'." These sketches are all rude, it is true; the hand that drew them is not that of an artist; but they are sufficiently near the life to enable one who has seen the places at once to recognize them. Hence it is clear that most, if not all could learn; no particular endowment of genius is necessary to enable us to acquire the principles and some degree of proficiency in the practice of the art of "writing down objects." A little more boldness of speaking is employed here because the experiment has been tried. The experience of the writer is already given. And during the past years of teaching, many pupils have been instructed under his care on these simple principles. The method has been that which would be suggested by reading these pages. *The very first lesson is from nature.* Great attention from the outset is paid to correctness of perspective. And by a gradual, but not difficult process of training, the scholar is led to observe for himself and pencil down what he sees. Formidable difficulties soon vanish, and frequently in the course of a single term one who never drew, either from nature or copies, has been able to sketch with at least tolerable ease and accuracy. Drawing from copies previously, has in some cases seemed an advantage, but frequently a hindrance. If the object in view were merely to copy, the better way would be to learn first to copy nature.

Fellow teachers, this subject is especially appropriate for us. The influence of such an acquirement upon ourselves could not but be desirable. It would refine the taste; it would tend to prolong the freshness of youth; it would enable us to see a thousand beauties unseen before; it would frequently afford a salutary relief from the vexations of our business, and add new pleasure to our vacation excursions. And how rich the benefit, if we can convey some knowledge of this delightful art to the little company of disciples that crowd around us for instruction. It will contribute to make us longer remembered as persons of taste and successful teachers. It will diffuse an atmosphere of refinement over the school-room; it will tend, as all our labors should, to diffuse an air of courtesey and refinement around the future life of those we teach; it will kindle up new lights in the "haunts and homes" of the future fathers and mothers, and *teachers* of New England; it will make the current of life go a little more softly, if we can teach even a small portion of our pupils "to guide the pencil and "turn the tuneful page."

These acquisitions are in themselves desirable—but we look mostly to the effect upon the whole character. Attention to the fine arts, a taste for good literature, existing along with sterling qualities of character and more solid possessions, refines, chastens all the rest. It is like one sister in a family of brethren;

it is like one species of fragrant flower in a field of grass; and amid the trials of life, it seems like the sweet voice of a girl, singing in a quiet room in a subdued tone, while the storm rages without. Future existence has storm and battle enough in reserve for all our pupils. How much they will need the amenities of life, the influence of the delicate arts, some knowledge of science and literary pursuits to keep them from low and vulgar associations and refresh the mind when it is worn with the contentions of business. And oh! how much they will need simple, fervent piety! Some may think there is no connection between these things of which mention has been made and this latter possession. It is true, the connection is remote enough. But happily Taste and Morals are not quite disassociated in our world, as bad as it is. And we believe that, as a class, the educated, the refined, are likely not only to be better citizens and more agreeable companions here, but (is it too much to say?) more likely to plant their feet at last on those happy peaceful shores, where the Good and the Beautiful will stay in our presence forever. Hence, as a preparation for future life, and as a matter that will be likely to have a favorable bearing upon our preparation for the world to come, we look upon a good taste and its exhibitions—upon Drawing and Music, and correct literature—as, in the words of the poet, with some modification,

“The first note of organ, heard within
Cathedral aisle ere yet its symphonies begin.”

PRESENCE.—Some persons are endowed by nature with an ability to inspire respect from their very presence. For such persons it is comparatively easy to maintain government; but for all, it is not so easy. With here and there an august and commanding presence, and the calm clear eye, that can look down opposition; there be a great multitude of “little folk,” who lack all these advantages, and must maintain authority, if at all, with considerable exertion. It was a remark of Robert Hall, that his voice was so feeble that he must use it more incessantly, and so make up in speed what was wanting in power. Thus some teachers find that, as their consciousness of ability to govern is less, they must multiply the means. It is well for them if they do not overdo, and frustrate the ends of government by governing too much. But government in some way we must have, or all is lost. It is said of Father Giles, of Danvers, that when he went into a new school he appeared so large and majestic that the little boys stared at him. He once asked them if they could tell what made him so large; and added, “It is by eating such little boys as you!” Without any impression that he really meant what he said, they were yet thoroughly persuaded that he could GOVERN.

HEALTH.

"Bodily exercise profiteth little."—*Scripture.*

WE quote this motto, not for the purpose of disputing it, but to say that it must here be taken in a very different sense; it is capable of quite another construction. As it is laid down in the writings of St. Paul, it is not one of the "sanitary regulations." It may be true that "bodily exercise profiteth little" as a religious ceremony; but it is very profitable so far as health is concerned.

Health is important for all. All the possessions of earth are worth little to the man of infirm and disordered constitution. Riches only tantalize their possessor, when the gratifications that wealth can procure must be foregone from the presence of disease. Of what use is it to lie upon a splendid couch, if we must lie in pain? We would better lie upon the ground in a hut, if we can only have the sweet sleep of the laboring man. Of what use is it to be able to cover our table with dishes of gold, and fill them with contributions from the four quarters of the globe, if the stomach is in a nausea at the thought of receiving food? We would better sit down with the peasant to a loaf of bread, and a gourd of water from the spring, if we can only have the "sauce of hunger."

Of no earthly possession are men more reckless than of health, because of earthly possessions it is most valuable. Such is the inversion of all reason in our race that we squander first what we ought most carefully to retain. In this reckless extravagance the interests of the soul go most thoughtlessly. And oh, how often they go irrecoverably, like a precious casket dropped overboard into the dark waters of the ocean of life! The life that now is, is dearly prized. "All that a man hath will he give for his life;" but rather than "fling away ambition," men will fling away life, as if it were nothing worth. In this course of mad profusion, is it strange that health should often be staked in a game of extremest hazard, for one throb of momentary enjoyment? Hence, of the citizens of our world, how many, gifted originally with the rich possessions of life and health, have mortgaged both, and are now bankrupt in health, and fatally sure of an early death!

Our legislature, at its last session, enacted that all teachers in our public schools should qualify themselves to teach Physiology; and of course the implication is conveyed that pupils, that attend those schools, should study the laws of health. This is what our great statesman calls "reënacting the will of God." All children and men ought to understand these things. Nature herself teaches this. She calls upon us, in every pain we

bear ; in every hacking cough ; in every halting footstep ; by every apprehension of approaching death ; nay, more than this, as by a ministry of love, she calls upon us by every hour of quiet repose, by every refreshing draft, by every sustaining morsel, by every grasping after life, to understand and apply the laws of our physical being. How much good will flow from such a provision, it is impossible now to foresee. It is much easier to legislate than to secure a fulfilment. It were very easy to enact that teachers should save all the good people of this Commonwealth from the effects of the original sin ; but it is doubtful whether it would effect much. It is truly lamentable, that fathers and mothers should refer to a Committee of Teachers (already overburdened) what they themselves should attend to, and make the first concern in the nursery, and the most important lesson of childhood, so far as relates to earthly things, that is, *the proper consideration of the laws of life and health.*

These remarks upon the importance of health apply to all, but to none more than to men of our profession. Teachers need sound health ; and, next to parents, teachers exert the most influence in training the young. If we understand and apply the maxims of health, and realize the happy effects in our experience, we shall be very likely to impart a portion of our knowledge to those who wait on our teaching. Wisdom, therefore, imparted to the teacher is, in no very indirect way, imparted to the multitudes of the taught. But as a personal matter, we need more than most men sound health. People of debilitated constitution are almost necessarily inefficient and irritable. Either fault is fatal to ease or success in teaching. Men, whose business it is to rouse the dormant energies of the soul, should be themselves awake ; hence we need efficiency. And certainly, amidst the irritations of our irritable business, we need a spirit that cannot easily be moved to anger or spleen. Irritable nerves may do among herdsmen, and caterers to the shambles. In their business there are no intelligent, sensitive natures to suffer from their violence. It is better that blows should be recorded in scars upon the backs even of innocent sheep, than that the gashes of a violent temper should cut down into the tender fibres of a human soul. Teachers may meet many provocations to wrath, but they should not become irritable. The atmosphere of the school-room should never vibrate to one harsh word or petulant expression. We almost express the same idea by saying that teachers should possess sound health.

And we believe, that it is the merciful design of Providence *that all should be well*, if we will only be wise. He who is poised with golden harp above, needs equally the praise of well-tuned and cheerful harps below. And though the subdued

chorus of prayer and praise, mingled with sighs and groans, that goes up from many of the sick chambers of earth, and from the torn hearts of suffering ones, is far better than the insolent defiance of ungrateful prosperity, yet who does not see, that the gratitude of truly thankful health and wealth would be a far more suitable and acceptable offering to Him. Our folly and sin is, that when we enjoy the gift we thanklessly forget the Giver.

But if we would be well, we must use the appropriate means; we might as well expect tables in the wilderness, and drafts of living water from the rock, as expect good health without caring for it. We have too many evil tendencies and improper allurements in our present civilized life to permit us to enjoy good health without great care. Precaution and toil are the price of safety here. As teachers, we need especial care for this. Our business is rousing, as all know. It calls for the constant use of the thinking powers; hence the body often suffers for the sins of the mind. Our business is mostly sedentary; hence we sometimes pay fearful penalties for the neglect of bodily exercise. In the languor that results from mental engagement, we fancy that we are fatigued. Many a teacher goes to his couch of repose, fancying that he is really tired, when he is only *suffering for want of work*. The charitable verdict of friends after the loss of health, or the death of one in literary life is, "Killed himself by hard study," whereas the true verdict would more likely be "Killed himself by laziness," (pardon the word.) It is not easy to commit suicide by intense mental application, if at the same time the body is faithfully exercised. The great antidote to mental labor is bodily exertion, strange as it may seem. But the mistake that thousands commit here is almost pardonable; for confinement and the exhausting labors of the school-room beget a sense of fatigue, that is easily mistaken for real bodily exhaustion. Hence, the sofa and the couch are often the remedy after a day of hard work in the recitation-room. The saw-horse, or the saddle, or jumping-rope would be far more appropriate. A real fatigue can only be relieved by rest; but this fictitious feeling, now alluded to, will fairly ooze out at the fingers' ends if you will only forget for a few moments that you have a mind, and rouse up the neglected, torpid body to vigorous action, and saw, or ride, or run, till the animated current of life begins to throw its surges up around the walls of the heart, and send out a clot of perspiration at every pore. You will be surprised to find that your feeling of lassitude has gone; you are like a supposed bankrupt, who sits down to mourn over his newly-imposed beggary, and then finds that the report of his losses was nothing but a fabrication. He is a rich man yet!

Most persons who are subject to much intellectual labor need vigorous exercise to divert the currents of vital energy that set towards the brain. We must digest as well as meditate. Hard thinking never lets any light into the stomach; on the contrary, much diligence in the head seems to draw off the vital fluid from the digestive organs, and they move, if they move at all, very torpidly. Hence, if we study much, and are sedentary in our habits, we must at suitable intervals descend from the regions of study and thought, and take care of digestion. The brain asks to be quiet, that its connection of ideas may not be broken; the stomach asks to be shaken, that its contents may not stagnate. He that cares for the brain, with its atmosphere of thought, and does not care for the stomach, with its service of meats and drinks, is not wise. An exasperated stomach is much harder to appease than a neglected brain.

And then we should remember that all work is not exercise. There is a vast difference in the various modes of accomplishing the object in view. Walking is a very common method; but it is defective, inasmuch as it leaves the great internal organs in a state of dignified repose. Running a furlong is better than walking a mile. If we may trust to the experience of the athletic Greeks, this is a most efficient mode. They gave the palm to him who could run the fastest. We, in these later times, thinking more of study and contemplation than of good digestion, profess to abhor such undignified modes of locomotion; but probably we are not wiser than they. If the ancient games of running were re-instituted, and our teachers and students and professional men were inspired with an ambition to surpass one another in agility of feet, as well as in the pursuits of letters, and would run a mile every day, we should soon see the good effects of it in better health, and nobler forms, and longer life, as well as in a far greater ability to bear mental toil.

Dancing is also a noble method of preserving health. He who should rescue this from its evil associations with the ball-room and frivolous mirth, and consecrate it to health at the fireside and in the school-room, would do the world greater service than digging up the buried cities of Herculaneum and Pompeii. If, in default of other methods, some form of dancing were engaged in by the suffering ones of our profession, conscientiously, as a prescription for health, certainly the Doctor of Medicine would give his sanction, and the Doctor of Divinity would not long withhold his assent. Riding horseback is another most noble method of exercise for weary teachers. Possibly, some may think they cannot afford it; but let me assure you, that every hour, spent in this way, gives one a longer lease on life. But, in whatever way we take our exercise, we should see that we daily have it; it is due to ourselves; it is due to our

school. And let the exercise be of an energetic kind ; let it be vigorous enough to force out the perspiration, even in the cold seasons of the year.

And one suggestion more. Are the walls of "the house you live in" each day laved in cold water ? If not, whatever be the month of the year, you lose one of the greatest luxuries of the season. There is a whole chest of medicine in a pail of cold water. And this is not merely a prescription for the bodily health ; it is more ; remember that in the Scripture it is classed with sacred duties — "having your bodies washed with pure water ;" and with the poet, that,

"E'en from the body's purity, the mind
Receives sympathetic aid."

And now, O teacher, art thou languid and care-worn ? Then rouse thee ; devote a portion of each day to *vigorous* exercise, if possible, in the open air ; when mental labor increases, increase bodily exertion also ; make it almost a religious duty ; seek a bodily frame as firm and vigorous as that of the farmer ; remember that mental exertion is far more effectual when the nerves are steady, and the muscles strong ; never go to rest till you are tired in body as well as mind ; be faithful ; be cheerful, and ere long we hope we shall be able to construe you in the "perfect tense," "potential mode."

STUDYING TOGETHER.

SHALL pupils be allowed to study together ? Not often ; nothing is more fatal to good scholarship, and yet no practice is more common. There are in every school some pupils, that belong not to the class of trees, or even under-shrubs, but of *climbing plants* ; they can never stand alone ; they must depend upon somebody ; their tendrils are always clasping around some foreign substance. Such persons belong to the class of doubters ; they have no certain ideas. If they express any truth with any degree of boldness, you may be sure they have heard some body else express the same thing before them. Such persons always fill their lamps with borrowed oil ; if their wick emits one ray of light, it is proof positive of a loan or a theft ! Now, unto this respectable class it is not too much to say that many if not most of our pupils belong. If a difficult, or even an ordinary lesson is assigned, they must at once *club*, and examine the matter. In the committee of the whole, thus constituted, there will naturally be some person of a little more sagacity than the rest, or who has travelled the same ground before. His opinions are received with great def-

erence, and he is requested to lead the way. It flatters human nature to be confided in, and so, partly from pity, and partly from pride, he consents. The others have the appearance of great diligence during the investigation, and suggest many important considerations ; but *the* difficulty they never expect to overcome. You may be assured, they will never unlock the secret until they steal a key ! In process of events, however, either by the assistance of some more sagacious one, or the combined efforts of guessing, the method of solution is found, and freely imparted to the whole circle. All this saves labor, and the class "lay the flattering unction to their souls" that they have learned the lesson, while they have only stolen it ! It is a plagiarism. And when the time of recitation occurs, they shine, if they shine at all, by borrowed light ; they boldly present the spoils of their piracy, as if they were honest gain. The teacher perhaps is deceived ; the pupils have taken another lesson in deception and fraud, and the impression is made still deeper, that the business of education is to get over the surface, to snatch at results ; and not, as is really the case, to discipline the thinking powers and *learn how to learn*.

We cannot say that there are no cases where mutual study is not allowable ; without doubt there may be ; but the *habit* is prejudicial in the extreme. It fastens upon the scholar the practice of deception, as we have seen. It secures to the pupil who adopts this method very imperfect ideas. Very few scholars are competent to explain even what has been recently explained to them. The mind must carefully examine its treasures, and arrange them, before it can well impart them. Knowledge is not ours until we have digested it. When a pupil thus undertakes the business of explanation, he will be very likely to think too much of the phraseology in which the idea was conveyed to him ; he will not discriminate between what is important and what is non-essential ; and so there is more to fear that his explanation will be only a rough daub beside the original, and we can well conceive how imperfect will be the idea in the mind that copies from him. Again, it makes confusion in the school-room, as most teachers know. And, what is worst of all, it blinds the scholar to the great object of study and defrauds him of the advantage he ought to gain. We study, not so much for the acquisitions, as for the discipline. If we then habitually forego the labor, and seek to purloin the fruits of toil from the treasury of others, we imbibe very low and improper ideas of intellectual things, and at the same time lose all the vigor that accrues from hard and successful toil. The exertion, the struggle is what we need, and, losing that, we may as well write down in our account that we have lost every thing. Indulging in such a practice, the scholar loses too a large amount of the most refined pleasure. Successful intellectual toil needs no reward from others ; it brings its own pay. It

is a pleasure to think that he who would build and garnish a palace of thought, in the chambers of which he can sit down delighted, must himself go down into the quarry with pickaxe and spade, and with substantial blows assist in preparing the blocks. Other places may be captured or bought ; this, with our own hands, must be built.

And last of all, the practice alluded to makes dependent scholars. There is no power we all admire and covet more than that of independent vigorous thought. It is a source of vast, and at the same time most refined enjoyment to the possessor. It is a most profitable quality. He who can think patiently has the key of all knowledge. It was the bold and almost profane remark of one of the world's chief warriors " God help those who have the most cannon ! " This suggests of course the idea, that, in his own estimation, he was invincible ; this was far from being uniformly true. But if there is anything in intellectual matters that seems like the aid of superior beings, that nothing can hinder, that no opposition can prostrate, that no worldly influence can disappoint, it is the power of patient, vigorous thought. It works wonders. It instructs ignorance ; it raises mental weakness to power ; it enlightens what is dark ; fathoms what is profound ; it has enriched science and art with discoveries ; it has filled the earth with wonders ; it has enlightened the world. But it is the *independent* thinkers that have done all this. That kind of thought that has no resources in itself, and no confidence in its own conclusions without the approbation of others, is worthy of less praise, if it deserves the name. Now one prominent fault of the practice here condemned is, that it fosters the habit of leaning upon others ; it makes us " climbing plants." It fills us with the idea that we can do nothing alone ; we must *join* to perform the slightest task ; not a lesson can be learned ; not one difficult pass can be travelled, unless we can feel the guiding hand of a leader. We are the slaves of habit. Indulging in this vile practice, then, through the important years of early training, how certain it is that the shackles will hang to us in after life, and that, having been dependent scholars, we shall never make independent, thinking men ! A much nobler way is for the pupil to resolve that, whatever task is assigned, he will go to the discharge of it *alone*. If it is all as dark as night, and the way exceedingly rough, and the prospect of success but slight, let him, nevertheless, go unattended by advisers or helps. If he fails, let him fail with the thought that he has done what he could ; and if he succeeds, succeed with the noble consciousness that the praise is all his own. Teacher, do not allow your pupils to study together.

SPELLING.

"Where I may sit and rightly *spell*."

VERY little has been said upon the subject of Spelling. Teachers sometimes complain that our paper is not practical enough. They need more remarks upon the way in which the affairs of the school-room should be conducted. It is pleasant to a farmer to find in the journal devoted to his business, some hints that shall direct him in his daily work. Some plain direction as to the way in which his scythe may be hung to better advantage would be far more acceptable to most husbandmen than a whole discourse upon vegetable nutrition. This is very obvious; we see the reason of it. So it seems to us, that a few remarks upon so plain a subject as spelling will not be unacceptable to many of the thousand readers of the *Teacher*.

Spelling is very important; he that can "rightly spell," presents good evidence of being well educated. The time was when this exercise was far more attended to than now. It was a part of the daily, and even semi-daily, routine of the school-room. In those times, spelling-schools, and "choosing sides," illustrated many a page of life's history. How often have we known the successful pupil win his way, in the very teeth of opposition, to the "head," and then, by a voluntary degradation, sink immediately to the "foot," to go over the same ground again. We do not believe that Napoleon, who bartered in thrones and crowns, ever won battles and accepted the allegiance of conquered kings with more pleasure than such a pupil passed up by the less successful or less ambitious members of the class, as one passes the mile-stones on a swift journey. But in these days, when human nature is so much better appreciated, such unholy ambition must be "flung away." Emulation is thought to be a dangerous principle. The philanthropist is "abroad" with the schoolmaster, and reforms multiply.

But, from one cause and another, the days of such patient devotion to spelling have gone past. Now it is thought of greater importance that one say "*comme vous, portez vous*" correctly, than that he "rightly spell" his own English. We must understand "hydrostatics" before we can spell it. Our attention in the school-room has been too much devoted to higher branches at the expense of the lower and more important ones. No man is well educated, however much French and algebra he may know, who cannot *spell* without danger of egregious mistakes. If he is surcharged with rhetoric, and knows not common grammar, he is at least ignorant of what he ought to know, and the mode of instruction that leaves him so is liable to a severe charge. Is there any method of conducting a spelling exercise better than the one known in our boyhood? Possibly, there may be. It is difficult, however, to suggest any method of acquiring this art without labor. The way of knowledge, as of virtue, is up hill, and if we wait till every task is made easy and pleasant before we insist upon the performance of it, we shall be as unwise as those who would have no religion till the natural heart loves and desires it.

Spelling is, as we all know, a difficult business. Much time and attention must be devoted to it in childhood or manhood, or we shall

offend here. Our noble language is full of anomalies. It is composed of rich deposits, but, like the solid crust of the earth, it seems to have been somewhat shaken and dislocated in cooling. Knowledge of spelling with us, therefore, is more a matter of facts than association; memory has more to do with it than reason. It is as much a matter of habit as of reflection, and practice in early life is rather better than theory in riper age. The method of spelling we have alluded to was effective, but not faultless. It consumed much time. Our fathers and mothers had little else to do in the school-room. They circumnavigated a spelling-book and a Psalter, and then received a diploma! But we apprehend that in many of our schools, as our academies, and higher schools, we cannot now return to this way, and march our pupils out on to the floor in single file for a drill in the spelling-book. It would be vulgar; every generation is wiser in its day than its predecessors; so many of our older pupils would resent a mode of treatment, that so plainly reminded them of their ignorance at every point. We must flatter their pride a little, and, according to the customs of the age, adopt a method a little more philosophical, and a little less laborious. How shall we teach spelling, then? A teacher well known in this Commonwealth suggested to the writer the following method, which had been employed in his own school with good success. The details may of course be varied to suit any school of a similar kind. The method which the writer, in compliance with the above suggestion, has adopted is this: We have but two public exercises during the week, generally at the close of the afternoon school. As a preparation for these exercises, *fifty words* are written upon the blackboard a sufficient time beforehand to enable each pupil to study them, copy them, if he sees fit. At the time appointed, these words are erased from the board; all lists and copies must be laid aside; and the pupils have provided themselves with pencils and slips of paper sufficiently large to contain the whole lesson. Each pupil must put his name at the head of his list. The teacher then announces the words in any order that may be suggested at the moment. Each word is pronounced twice, and then some brief sentence containing the word is suggested, so that the pupil may have the advantage of knowing the meaning as well as the sound. The exercise usually occupies but fifteen minutes. The lists are then gathered up without allowing the privilege of correction; and the exercises of the school go on as before. In this way, one hundred words a week, and, in a term of fourteen weeks, more than one thousand words, pass under review. In a year's exercise, nearly all the common words in our language, which afford any danger of error, might be submitted to scrutiny.

The lists written upon the board are usually composed in this way: The words are taken from newspapers and common books, as the eye is suffered to pass over the page. We select only those words that are in danger of being misspelled. Hence, most words of one syllable may be omitted, and many polysyllables afford no temptation to error, unless there is an "obstinate activity" in wrong doing. Some lists may be composed of proper personal names, and then again of geographical names, or scientific terms, or other matters, as the head may suggest. After the exercise, the lists are examined by the teachers, or—a far better method—they are distributed by tens to those of the

pupils who have shown themselves above the danger of gross error. They are expected to report the next morning, and the result is read to the school. If any pupils have exhibited too much negligence, they are expected thereafter to spell in private, in preparation for the public exercise, till they give some symptoms of convalescence.

The advantages of this method are obvious. It is a pleasant exercise; scholars rarely fail to become interested, however listless they may have been before. The "morning news" is frequently sought as eagerly as despatches from Congress. And then, the words are *written*, and not merely spelled. Nothing is more common than for pupils to spell with infallible accuracy, and then dishonor all the rules of orthography in writing the same words. This evil is in a great measure obviated. Pupils also learn to *write* with accuracy. That kind of carelessness that considers an *e* legal tender for an *a*, or decides that certain twitches of the pen belong to the genus of *i*'s or *l*'s, simply because they are surmounted by a cross or dot, meets with little favor here. This method may not be so appropriate for young pupils; but for advanced schools it cannot but be profitable. If it is not the best way, it is certainly a fair substitute till we find the perfect method. Our pupils must in some way be taught to spell.

A UNION CONVENTION

Of Teachers and friends of education, for the counties of Norfolk, Plymouth, Bristol, and Barnstable was held at Middleboro', on Wednesday, the 12th inst.

The meeting was called to order at 10 o'clock, A. M., by N. Tillinghast, Principal of the Normal School at Bridgewater, and organized by the choice of Baliss Sanford, of Bridgewater, for President, F. N. Blake, of Barnstable, Vice-President, S. C. Dillingham, of Falmouth, Secretary, and N. Tillinghast, and J. W. P. Jenks, of Middleboro', and Mr. Chamberlain, of Pawtucket, Business Committee. The Convention then listened to a lecture by Rev. Augustus R. Pope, of Somerville.

After taking a rapid survey of the history and progress of popular education in this Commonwealth, the lecturer announced as his theme "The State, the School, and the Teacher, as they are connected; or rather, the relation of the School to the State, and of the Teacher to the School." The leading ideas of this excellent address were the following: The State has made provision for the primary instruction of all her children, and those of the stranger within her borders, because she deems it essential to her own existence and prosperity. But this is not the whole duty of the State. There is a higher idea to be reached. The State does not properly develop the faculties of the mind. There is a delicate mental power for which she does not provide. In the words of another, "I deem the minds of

the young the highest charge of the State." In fixing the minimum, the State prescribes that no school shall fall below a certain level. It therefore remains for the teachers to magnify their office; and here let it be said that the teachers of Massachusetts have generally shown a disposition to do so. The teacher is not to *instruct* solely or chiefly. I would not under-rate the office of the *instructor*, but, compared with that of the *educator*, it seems to be of far inferior importance. The common sense of the community discriminates between the instructor and the educator. If the teacher has not first mastered the *manual*, the manual will soon master *him*. Let him bear in mind that he is to *educate* the pupils of his charge, to *draw out* their powers, and cultivate in them a high moral character. Let him render up his heart to sound learning. Of all men in the world, let him be progressive. He should study the testimony and experience of faithful and successful educators. The teacher's relation to his school will depend much upon the sanction which his services receive from his own purposes. Diligent toil, devoted *labor*, is *success*.

The subject of the lecture being taken up for discussion, Mr. Tillinghast rose, and said that the words of the speaker had reached his heart. He spoke of the change which takes place from childhood to manhood. Is it not true that every child when born is placed in circumstances to receive a higher culture than any other child that ever was born in that community? Otherwise, what is the use of civilization? Is it not true that all the advancement made in morals since the time of our Saviour is the inheritance of the children of the present age? Again and again I have heard teachers say, "I don't wish to remain in this *primary* school; I find myself so much in advance of my scholars that I have to study very little or not at all. Now there is something so fundamentally, so *painfully, false* in this that I almost dread to say what I think of it. It shows that the teacher has not thought of being an *educator*. He only thinks of being an *instructor*. That the powers of mind are to be drawn out, has not yet entered the mind of that teacher. The first idea of the office of a teacher has not been learned. Let me say to such teachers that, if they would learn what else there is for them to do, they must cultivate their own minds;—not by being forced into it by the daily recitation, but by the inward expansion of the mind itself. There is nothing more false than the statement that he who is one step in advance of his pupils is fitted to lead them forward that step. Let the young teacher know this—that, if he feels the education of *young* children to be beneath him, he has not made the first right step in intellectual culture. The same remarks are applicable to moral culture, in a higher and more important sense.

Dr. Sears, Secretary of the Board of Education, in answer to a call from the Chair, rose and remarked that he would amplify a little upon one topic of the lecture. In speaking of the relation of the teacher to the State, the office which the State assumes, was set forth in its true light by the lecturer. Yet there are those who assert that too much power is placed in the hands of the State, and that the rights of individuals are invaded. But there is another agency in this work—the corporate bodies—the *towns*. The State recognizes the rights of the towns in their corporate capacity, and merely empowers them to carry out the grand design. The work is devolved upon the people, but with such a system as to accomplish the greatest amount of good. It is the theory of Massachusetts, to extend the executive power only so far as is necessary. It is just as true that this Commonwealth is made up of a large number of republics as that the General Government is thus composed. The business of popular education is given over to the towns. What occasion is there, then, of complaint, on the part of the people, that their rights are taken away? The establishment of public schools is a matter of political philosophy. We must keep in mind the condition of the people.

There is one school system that is best for every nation and age. He who would act upon the people as an educator must watch the natural progress of things. The character and wants of the people must be made the study of all who would promote the cause of education. While Massachusetts gives so large a liberty to the people, she calls upon the patriotism and integrity of the people to maintain the common school system.

Mr. Bradford said he had been a teacher, and would make a very obvious explanation, in relation to the instructor and educator. We are told that we must be not merely *teachers*, but *educators*; but it is impossible for a teacher to present himself before his pupils without *educating*; he cannot discipline in the least degree without educating. Suppose I exemplify in my discipline a Christian deportment; I educate the finest and noblest feelings of the soul. I may teach only the alphabet; the very manner in which I do it—the look, the tone, &c., *all* educate. Let the teacher remember that he is necessarily an educator, and let him ask of God help to educate aright.

Mr. Brigham, of Taunton, in alluding to the lecture, said it was the chief excellence of addresses of this kind, to raise the ideal of the teacher's work. Yet some teachers may go home and say, "It is all very well, but there are practical difficulties in the way." But let every teacher ask himself, "Shall I not go home and *try* to reduce these important principles, this noble ideal, to practice?" I have found in my experience, that persons

who have finished their school-going days, have generally considered themselves fitted for teaching, without any farther preparation. It is hoped that a different feeling is now quite prevalent. It is very pleasing and hopeful to see teachers beginning to compose their own manuals of instruction.

The convention here adjourned, to meet at half past one o'clock, P. M.

The afternoon session was opened by some interesting remarks from the President, upon the great object for which we were assembled, and the importance of a more thorough preparation for our work. The necessity of the teacher's rightly understanding the nature of the mind, the order of its development, the analysis of every subject he professes to teach, were strongly set forth.

On motion of Mr. Tillinghast, the following question was taken up for discussion: "What is the best mode of conducting Recitations?" Remarks upon this question were made by Mr. Hunt, of Plymouth, Messrs. Edwards and Colburn, of Bridgewater, Tillinghast and Jenks, of Middleboro', and Stearns, of Barnstable.

A short discussion also arose on the question, Should the law compel attendance on Schools?

After passing a vote of thanks to the lecturer, for his valuable address, and a vote that a report of the doings of this Convention be published in the *Massachusetts Teacher*, and other publications, the Convention adjourned.

S. C. DILLINGHAM, *Secretary*.

COURAGE, TEACHER!—One of the Roman kings, in pursuing some of his military schemes, had occasion to cross the Adriatic Sea. No other opportunity occurring, he hired a simple boatman to row him across. In the midst of the sea, a storm arose; the boatman was alarmed, and relaxed his efforts. The future Emperor of Rome thus addressed him: "Courage, my man! you carry Cæsar and his fortunes!" Art thou ever depressed, Teacher, and ready to faint at the obstacles that surround? O remember that, in the mind of every one of those pupils committed to your trust, you carry more than Cæsar or his fortunes.

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PERMANENCY OF INTELLECTUAL ACQUISITIONS.

WE test the value of almost all our acquisitions by their permanency. No man would account himself rich, who should receive hundreds of thousands at sunrise, to be delivered up again at sunset.

No man may rightly account himself learned, who possesses only the shallow information of the passing hour. The rich man has his productive funds, his bank and railroad stocks, his real estate, ever able and ready to honor his drafts upon them. The truly learned man likewise has his stocks and productive funds, always ready to pour forth uncounted intellectual treasures at his demand. Yet it is too true that many men and many pupils retain nothing and carry nothing but the loose change of science. This is convenient, but it is not enough. It does not carry influence and power sufficient for extensive operations.

It is a matter of general complaint, that so much is learned to be *lost* by pupils, — that they carry so little from the school to the world. This is more true in regard to the facts, than the discipline and moral influence of the schoolroom; and the loss of *facts* is sooner perceived by the multitude. Great as this loss is, pupils may carry away *that* which shall be of untold value to them in life, with scarcely a remembered fact. Habits, principles, and biases are infinitely more valuable than isolated facts. How shall this evil be diminished?

The pupil's success in retaining knowledge must depend upon two things, — the manner of acquiring it, and care taken to preserve it when acquired.

I. We may give permanency to intellectual acquisitions, by awakening a *healthy* interest in the subjects taught. I say, a

healthy interest. Noisy recitations, attended by gesticulation and rapid locomotion, are sometimes set down to the account of interest. They do not belong there. Ordinarily, these are mere mechanical operations, without thought, and tend to confuse. They prevent a clear and complete comprehension of the subject, and are, therefore, fatal to permanency. I mean, that interest which springs spontaneously from mental labor, successful and mastering difficulties by its own efforts. Interest, thus excited, is of a higher and more enduring kind.

We have seen the mountain torrent, created by a summer shower, leaping from rock to rock, and rushing impetuously to the vale. We have looked again, and its channel was dry. So classes, roused by fitful and unnatural excitement, may astonish and delight us by wonderful manifestations of interest and progress, and suddenly disappoint us by falling back to stupidity and dullness. The deep, broad river must have its unfailing fountains. Its ordinary flow will be steady and tranquil. It may sometimes swell within its banks. It may sometimes dash over the rapids. It may sometimes leap the precipice. These things may excite our admiration, while its ever-widening and deepening flow, towards the unfathomable ocean, impresses our minds with the grander ideas of permanency and power. So with that interest which springs from mental labor and mental conquest, ever welling up from the exhaustless fountains of thought.

The teacher will find ample scope for his best powers in devising means to wake up the minds of his pupils. But all must point to one end,—mental effort. He may accomplish much by drawing forth, prominently, the natural attractions of the sciences. He may do more by the clearness and completeness of his instructions. He must lead his pupils on to a full comprehension of the subject, and a healthy and abiding interest will be awakened. How can interest be aroused by a half-comprehended truth? How can the mind be kindled to enthusiasm by what it does not perceive? A truth acquired, always stirs up the soul like an electric charge. Acquisition, in some form, is the grand charm of existence. The eye of the child sparkles with delight at every clear perception of truth.

Can this deep and enduring interest be excited in all minds? Certainly not to the same degree, or by the same amount of effort. But such interest, in any degree, and such interest only, will be favorable to permanent acquisition.

II. We may awaken such interest, and give permanency to intellectual acquisitions, by leading the pupil to do his own thinking, and requiring him to do his own work. This is indispensable. It must be done, whatever else be left undone. Instruction, without this, will vanish like the "morning cloud and early dew."

I once had occasion to visit Connecticut with a private conveyance. A friend, who was familiar with the way, drove for me, and I gave myself up to talking and comfort. A few months passed, and I found myself on the same road, my own driver. To my surprise, I experienced great difficulty in following the road. I remembered no curves, no forks, no cross-roads. I was constantly at loss, often inquiring, and often out of the right way. Several *years* elapsed, and I was again on that road alone as before. Somewhat to my surprise, after so long a time, I knew the road. I was at home on every part of it. Hill, valley, plain, bend, fork, and cross-road, were old acquaintances. I needed neither tongue nor guide-board. Why was this? Simply, because I had once carefully and anxiously picked my way through those towns. I had done it unaided, when a mistake would have cost me time and toil. During my first ride I had no such care, and felt no such responsibility. In like manner we may *carry* a pupil through the paths of science, and find, to our mortification at last, that he is entirely unacquainted with them. Too many pupils have been carried through the sciences, without the necessity of examining their way, or even of holding the reins. No interest was awakened, no mental labor demanded, and consequently no permanent acquisition made.

In my early school days, when country schoolmasters were just beginning to suspect that there were some reasons for the profoundly mysterious operation of extracting the cube root, a schoolmate proposed to me to give a leisure day to this subject. We took an arithmetic and a wood-saw, a block of wood and a fragment of board, and commenced in good earnest the study of cube root. We had seen a set of blocks. We made a similar set, not of very polished workmanship, but such as boys with such tools might make. We then undertook the harder task of making the rule fit the blocks, or the blocks fit the rule. After much contriving and experimenting, sometimes unsatisfied and sometimes successful, we closed our day's work and study, believing that we had found out a clear explanation of every step in the mysterious process. We were delighted and elated. We had before seen through a glass darkly. Now we had brushed aside the obstruction, threaded the mazy labyrinth, and opened every avenue to the light. So we believed, and time has never effaced or even obscured the reasoning processes of that day.

It is hardly necessary to suggest to teachers, that this explanation has been listened to by thousands of pupils, who retained no more than they would of a speech in Choctaw; and it has been forced into the minds of many others, by persevering teachers, to remain only till the closing examination of the term.

The mind itself must struggle after and grasp that which it wishes to retain. Manual labor may often be made subservient to mental labor. The scholar seldom forgets a truth, to illustrate which, he has prepared apparatus or diagrams with his own hand. We should ever labor to make pupils contrive and work for themselves. Such pupils will become men of great attainments.

A few years ago, in a country academy, a whole class found themselves unable to solve a problem in Day's algebra. The teacher gave it back to them for a second day's trial. The second recitation came, and no member of the class had solved the problem. The teacher inquired if they had done all they could do, and were ready to hear an explanation from him. All but one assented, and he was silent. It was a sorry sight,—a whole class surrendering! The teacher was about to proceed, when a young man of the class arose and asked to be excused, as he did not wish to see the solution. He was excused, went to his room, and solved the problem himself. What a conquest that! That young man had the first and highest element of success. In view of that conquest, it needed no prophet to foresee his future career. We feel at once that such a scholar must make a successful man. He has been successful. He is now, though a young man, Associate Principal and Teacher of Mathematics in the largest and most flourishing academy in Massachusetts. Such mental labor is sure to be rewarded by intellectual wealth. How great the advantage of that young man over his classmates, in respect to mental discipline. How firm his grasp upon the principles and processes required in the solution of that problem.

From these illustrations, we perceive that whatever has cost us a mental struggle, and been obtained by that struggle, is permanently lodged in the mind. We need not stop to produce proof that the mere "passive recipient" of instruction retains comparatively nothing.

It may be asked, "Shall we never aid the pupil to overcome his difficulties?" Yes, we may aid *him* to do it, but never do it *for* him. If he is bewildered, give him the right direction, but never take the oars from his hands. Great judgment is needed to give the proper amount of explanation and instruction. Most teachers do too much, while their pupils do too little. Some have thought it to be the teacher's mission to simplify truth,—to dilute ideas and sciences till the child can swallow and assimilate them without any expenditure of nervous power. The legitimate and certain result of such teaching is mental imbecility.

Many pupils have not formed the habit of application. If the least obscurity hangs over the subject, they magnify it into

impenetrable darkness, and give up without a struggle. There is but one ray of hope for such pupils. They must be persuaded or compelled to make effort, — “to try and try again.” Many pupils too are indolent, and like to see their teacher work vastly better than to work themselves. Such must have the spur, and will be interested just in proportion to the effort they make. Mental effort is the grand requisite. The teacher who secures this is a workman who needs not be ashamed. He who fails to do this must make superficial scholars.

III. We may give permanency to intellectual acquisitions by requiring pupils to study subjects, not words, and to recite by subjects. I lay much stress on this mode of study and recitation. It will be readily admitted, that those truths which are most clearly and completely grasped by the mind, will be longest retained, other things being equal. It is equally certain that the pupil who stands up like a lecturer and presents a subject, must have thoroughly mastered that subject, while he who is led on by artful questions may recite with very little knowledge. We may ply with questions as much as we please, but let the pupil first tell what he knows.

Scholars should early be taught to analyze subjects, — to look after the leading facts and ideas of a chapter — to draw these out from the mass of minor facts and ideas, and state them separately. This exercise will give definiteness to study. It will fix firmly the foundation and framework of the subject.

Many scholars study to little purpose, because they do not know how to study. They open a book and gallop off through a forest of words at random, till they reach a clear space, when they return and gallop over the same ground again. The evil is this: They see nothing but words, think of nothing but words, and treasure up nothing but words. The husk is taken, while the grain is left. They often read on with such thoughtless speed, that they do not learn even words except by almost interminable repetition.

Such pupils need immediate and careful instruction. Select a paragraph, and do before them what *they* ought to do. Look for the leading fact or idea. Repeat it in plain words, and number it, and then pass to another important fact or to another paragraph. Continue thus to select and repeat, till you have made a complete synopsis of the subject. When this is fully committed, the filling up will be comparatively easy. This may be done with young scholars.

The sooner scholars begin to arrange facts and ideas the better. They should be trained to systematic study. The influence of such study, in giving permanency to intellectual acquisitions, is incalculable.

Method in study is as essential as method in business. The

merchant, who should throw into one pile his whole stock of goods, would be involved in inextricable perplexity. The thing wanted could not be found. The scholar who amasses knowledge without method, will be involved in equal perplexity, and will *never* find a multitude of truths that he has once possessed. By analyzing subjects, we bring to memory the aid of association, acknowledged by all to be its strongest auxiliary. Around each leading truth as a centre we gather a whole family of related truths, which will always cling to it. If the first is remembered, the rest cannot easily be forgotten. By fixing the mind upon these central truths, we avoid the confusion which so often follows the effort to retain a multitude of separate facts.

In my judgment, pupils should recite by subjects, and generally without questions. I do not like the *pumping* recitation—the drawing out of the pupil's knowledge by artful questions. It is painfully amusing to see an overkind teacher laboring by leading questions to create a vacuum around the brain of his scholar, so that the least conceivable particle of knowledge may expand into an answer, and develop itself from the end of the tongue in a hesitating "yes, sir."

It is a kind of fishing operation, by which some fragment of an answer may be snared or hooked up from the depths of the mind, but a teacher can hardly make a greater mistake than to play the angler thus to an idle or heedless pupil.

The pupil soon comes to depend on the hints of the teacher to bring an answer to his mind. He must be baited with hints and questions, or nothing can be caught. Such a course can never make an independent scholar. With the teacher's aid, he knows something; without it, he knows nothing. There is a better way. Let the scholar tell what he has learned of the lesson. If he begins to falter, and looks imploringly for aid, don't be in too much haste to lend him a crutch. It may be better for him to fall. Let him have time at least to know and feel that he has made a failure; he will then see some reason for a new trial. It may cost mortification; it may cost tears; but it will secure attentive study and careful preparation. He will learn to lean on himself, and make truths his own. Is not this better than to allow him to hobble through a whole recitation, mistaking now here and now there; requiring to be held up, now on this side and now on that, to the end of the chapter? Is there any room to hope that such a lesson will be retained? Can any permanent knowledge be derived from it?

Nothing should be said or done which will suggest what the pupil ought to be able to tell you. By such a course, the habit of obtaining clear ideas and whole ideas will be formed—the habit of grasping truth, and grasping it so firmly that it cannot be wrenched away. Many minds seem disposed to nibble dain-

tily at truth, preferring the trimmings—the fruit and sweetmeats—to a hearty substantial repast. Such minds need more mental appetite. There is but one way to produce it. They must take more mental exercise. This remedy operates as surely on the body as on the mind. Make the recitation such that the pupil cannot proceed a single step without studious preparation.

IV. However thorough and systematic we may have been in treasuring up knowledge, it must, like all other possessions, be looked after, and taken care of. “A penny saved, is worth as much as a penny earned.” A truth saved, is worth almost as much as a truth learned. We must, however, abate something for the mental discipline which always attends the learning. We often hear the remark that one man has forgotten more than another knows. In my judgment, he is a fortunate man who has not forgotten more than he knows himself.

We must make frequent reviews in order to retain what has been committed to the mind. We must keep an eye on our intellectual treasures, as we do on other treasures, or very likely they will escape us. In this respect, we should be literary misers. To take care of valuable treasures is a virtue. The lover of money follows with untiring watchfulness every outlay and every investment. He aids his memory by memorandums, journals, and ledgers, lest some unlucky dollar should escape him. He demands certificates, bonds, and sureties.

How is it with the scholar? In a great majority of instances, his course is the reverse. He learns and leaves. The most important truths are obtained, sometimes by great labor, and soon thrown aside like useless rubbish.

Subjects are studied, perhaps with care, and then lost sight of in the eager pursuits of business or the study of new subjects. This is bad economy. The judicious teacher will labor as diligently to promote the habit of carefully preserving knowledge, as the habit of acquiring correctly and rapidly. He should run backward daily over past lessons, and give his pupils a fresh glance at their intellectual treasures. He should take care that, during their school days, they lose sight of no subject which they have once mastered. A recitation may often be profitably devoted to a subject studied long before. The sciences, like the streets of a city, often meet and cross each other. In a new study we often fall in with an old truth. Let the teacher seize these occasions to test the pupil's knowledge and to renew previous impressions.

A distinguished scholar has said that fifteen minutes each day, devoted to classical study, will preserve whole and fresh the acquisitions of a college course. I believe it. The same is true in regard to the common school. Can fifteen minutes be

better employed? He who will not look after his treasures must be content to lose them.

I will add but a single suggestion to this protracted article. The young receive the most vivid and lasting impressions through the sense of sight. Let the teacher use this fact wherever practicable. Let him keep before the eye those particular things in respect to which the memory or perception of the scholar has been at fault. For example, let the one who has failed in spelling write the misspelt word upon the blackboard, with the correction. This practice may also be applied to cases of bad spelling in composition. Let these words remain where they may be seen and learned. False syntax, and the improper use of words, may be effectually corrected in the same way. Let the pupil who utters an ungrammatical sentence, write it and correct it, and he will hardly fail to remember it. It is not enough for the teacher, simply to say *wrong*, and then pronounce the right. Let the pupil's own hand labor, and his eye see. Outline maps in geography, and diagrams in philosophy, are of great importance on the same principle. Indeed, in almost every branch of study, the eye may be employed to fix and deepen impressions.

I have taught too long to believe that all scholars can be made to remember everything, but I believe that far more may be retained and less forgotten if teachers will give more careful attention to this subject.

IRREGULAR ATTENDANCE.

ONE of the most fruitful sources of evil in our school operations, is the irregular attendance of scholars. If a school is properly classified, and the lessons explained and recited as they should be, no scholar can be absent from a single recitation, without injury to himself and detriment to the whole class. He injures himself, not only by losing the advantage of that recitation, but also by being less prepared to receive profit from the next. The whole class suffer on his account, because additional draught is made on the teacher to repeat to the delinquent scholar, the explanation given to the class in his absence. Except in sickness, and in circumstances beyond human control, the parent, by permitting his scholars to be irregular at school, is not only injuring his own children, but also those of his neighbor. He may plead that he has a right to wrong his own children, but can he plead any right to inflict this wrong on the children of his neighbors? — *E. M. Thurston's Report.*

PRACTICAL EDUCATION.

THE age demands that everything should be practical, and of course that education should be. But what is *practical* education? In the commonly understood sense, it is that which will fit for usefulness in business affairs. And education should be practical in this sense. Thus, in teaching Arithmetic, special attention should be given to those rules which will be required in actual service. Examples should be taken, as far as possible, from actual business. Grammar should be immediately applied to the conversation of the schoolroom, to common mistakes, and to familiar phrases heard in the streets, or read in the newspapers. In Geography, let the scholar's own town, county, and State be first studied. Let the places, often mentioned in the newspapers, the routes of travel, the marts of trade, the scenes of remarkable passing events, be sought out on the map; and always let Geography and History go together. Let Natural Science be taught from Nature; and in Mechanics, let the scholars go with the teacher to the workshop, and point out there the operation of the principles they have learned from books, or seen illustrated by the operation of the schoolroom.

But this kind of practical education is, after all, to be regarded as a means, not as an end. The end of life is not to make good merchants or mechanics, but rather wise and good men—and this will be the aim of a true practical education. Knowledge applied to practical affairs is, however, on all accounts, the best knowledge, and is better retained. Much that is learned at school is quickly forgotten, because it is put to no use afterwards; but connect the scholar's knowledge with actual life, and it will be always remembered. Teach the boy to see the principles of Mechanics in the workshop, and always, when he goes into a workshop, his school knowledge will come back to him.

Teach the girl to apply her chemistry to cookery, and her after household employments will preserve her scientific attainments. The natural sciences will live for us in nature, our History and Geography will accompany us in our travels, and we shall travel when we read. Our Grammar will be in our daily speech, and in our correspondence. Knowledge, thus applied, will also be more exact and thorough, and what is of still greater importance, it will afford a better discipline to the mind. A strong and well-disciplined mind is the most useful and powerful instrument for doing every kind of work.

If that education is practical which fits a scholar to make a machine well, how much more does that deserve to be called practical education which helps to form a good mind.

Practical education, then, will aim to develop, strengthen, and discipline the mind. It will regard peculiarities of mental constitution, it will aim to fit the scholar to do his part in the business of life, but it will make these subserve, as completely as possible, the higher end of developing, to the utmost, the powers of the mind. *That* rather than success in business, is the true end of business itself. But one thing more. A true practical education should look beyond immediate utility, permanent and accurate knowledge, and even mental discipline and development. It should lead on to the discovery of the great universal laws, the underlying principles of all things. The favorite name of those who make what is popularly called "practical education," alone important, is Bacon. But says Maurice:—

"If those who eulogize Bacon as the great Utilitarian philosopher, would study him, they would find him denouncing, as one of the main hindrances to true knowledge and progress, the desire for facts that should be fructiferous and not luciferous.—The whole object of his writings was to teach how, in facts, one may seek for laws, not how, out of a heap of observations, one may make first a theory and then a machine. To the passion for mere effects, and what are called practical results, he attributed most of the delusions and crimes of the alchemists; and unquestionably if he were to appear in our day, and were to hear himself eulogized, as the man who taught how much nobler a thing it is to make shoes than to seek for principles, he would believe that the very mischiefs out of which he had been the means of delivering his countrymen, were coming back upon them through the abuse of his own wisdom."

No, the great practical end of education is to reach those living truths, those eternal laws, upon which all things depend, and which themselves depend upon and lead the mind up to God, the law, and truth, and life of all things.

PREDICTION OF THE FIRST ECLIPSE.

BY PROF. O. MITCHELL.

To those who have given but little attention to the subject, even in our own day, with all the aids of modern science, the prediction of an eclipse, seems sufficiently mysterious and unintelligible. How then it was possible, thousands of years ago, to accomplish this same great object, without any just views of the structure of the system, seems utterly incredible. Follow me, then, while I attempt to reveal the train of reasoning which led to the prediction of the first eclipse of the sun, the most daring prophecy ever made by human genius. Follow, in imag-

ination, this bold interrogator of the skies to his solitary mountain summit—withdrawn from the world—surrounded by his mysterious circles, there to watch and ponder through the long nights of many—many years. But hope cheers him on, and smooths his rugged pathway. Dark and deep as is the problem, he sternly grapples with it, and resolves never to give over till victory crowns his efforts.

He has already remarked, that the moon's track in the heavens crossed the sun's, and that this point of crossing was in some way intimately connected with the coming of the dread eclipse. He determines to watch and learn whether the point of crossing was fixed, or whether the moon, in each successive revolution, crossed the sun's path at a different point. If the sun in its annual revolution could leave behind him a track of fire, marking his journey among the stars, it is found that this same track was followed from year to year, and from century to century, with undeviating precision. But it was soon discovered, that it was far different with the moon. In case she too could leave behind her a silver thread of light, sweeping round the heavens, in completing one revolution, this thread would not join, but would wind around among the stars in each revolution, crossing the sun's fiery track at a point west of the previous crossing. These points of crossing were called the *moon's nodes*. At each revolution the node occurred further west, until, after a cycle of about nineteen years, it had circulated in the same direction entirely around the ecliptic. Long and patiently did the astronomer watch and wait, each eclipse is duly observed, and its attendant circumstances are recorded, when, at last, the darkness begins to give way, and a ray of light breaks in upon his mind. He finds that no eclipse of the sun ever occurs unless the *new moon is in the act of crossing the sun's track*. Here was a grand discovery.—He holds the key which he believes will unlock the dread mystery, and now, with redoubled energy, he resolves to thrust it into the wards and drive back the bolts.

To predict an eclipse of the sun, he must sweep forward, from new moon to new moon, until he finds some new moon which should occur while the moon was in the act of crossing from one side to the other of the sun's track.—This certainly was possible. He knew the exact period from new moon to new moon, and from one crossing of the ecliptic to another. With eager eye he seizes the moon's places in the heavens, and her age, and rapidly computes where she will be at her next change. He finds the new moon occurring far from the sun's track; he runs round another revolution; the place of the new moon falls closer to the sun's path, and the next yet closer, until, reaching forward with piercing intellectual vigor, he at last finds a new

moon which occurs precisely at the computed time of the passage across the sun's track. Here he makes his stand, and on the day of the occurrence of that new moon, he announces to the startled inhabitants of the world, that the sun shall expire in dark eclipse.—Bold prediction!—Mysterious prophet! with what scorn must the unthinking world have received this solemn declaration. How slowly do the moons roll away, and with what intense anxiety does the stern philosopher await the coming of that day which should crown him with victory, or dash him to the ground in ruin and disgrace. Time to him moves on leaden wings; day after day, and at last hour after hour, roll heavily away. The last night is gone—the moon has disappeared from his eagle gaze in her approach to the sun, and the dawn of the eventful day breaks in beauty on a slumbering world.

This daring man, stern in his faith, climbs alone to his rocky home, and greets the sun as he rises and mounts the heavens, scattering brightness and glory in his path. Beneath him is spread out the populous city, already teeming with life and activity. The busy morning hum rises on the still air, and reaches the watching-place of the solitary astronomer. The thousands below him, unconscious of his intense anxiety, buoyant with life, joyously pursue their rounds of business, their cycles of amusement. The sun slowly climbs the heavens, round and bright, and full orb'd. The lone tenant of the mountain-top almost begins to waver in the sternness of his faith, as the morning hours roll away. But the time of his triumph, long delayed, at length begins to dawn: a pale and sickly hue creeps over the face of nature. The sun has reached his highest point, but his splendor is dimmed, his light is feeble. At last it comes! Blackness is eating away his round disc,—onward with slow but steady pace the dark veil moves, blacker than a thousand nights,—the gloom deepens,—the ghastly hue of death covers the universe,—the last ray is gone, and horror reigns. A wail of terror fills the murky air,—the clangor of brazen trumpets resounds,—an agony of despair dashes the stricken millions to the ground, while that lone man, erect on his rocky summit, with arms outstretched to heaven, pours forth the grateful gushings of his heart to God, who had crowned his efforts with triumphant victory. Search the records of our race, and point me, if you can, to a scene more grand, more beautiful. It is to me the proudest victory that genius ever won. It was the conquering of nature, of ignorance, of superstition, of terror, all at a single blow, and that blow struck by a single arm.—And now do you demand the name of this wonderful man! Alas! what a lesson of the instability of earthly fame are we taught in this simple recital.—He who had raised himself immeasura-

bly above his race,—who must have been regarded by his fellows as little less than a god, who had inscribed his fame on the very heavens, and had written it in the sun, with a “pen of iron, and the point of a diamond:” even this one has perished from the earth—name, age, country, are all swept into oblivion, but his proud achievement stands. The monument reared to his honor stands, and although the touch of time has effaced the lettering of his name, it is powerless, and cannot destroy the fruits of his victory.

A thousand years roll by: the astronomer stands on the watch-tower of old Babylon, and writes for posterity the records of an eclipse; this record escapes destruction, and is safely wafted down the stream of time. A thousand years roll away: the old astronomer—surrounded by the fierce, but wondering Arab, again writes, and marks the day which witnesses the sun’s decay. A thousand years roll heavily away: once more the astronomer writes from amidst the gay throng that crowds the brightest capital of Europe. Record is compared with record, date with date, revolution with revolution, the past and present are linked together,—another struggle commences, and another victory is won. Little did the Babylonian dream that he was observing for one who, after the lapse of three thousand years, should rest upon this very record the successful resolution of one of nature’s darkest mysteries.

E. M. THURSTON’S REPORT.

WE have received the “Fourth Report of the Board of Education of the State of Maine.” It is an able document, showing great labor and care in collecting school statistics, and contains an unanswerable argument in favor of the economy of expending money to improve common schools. The Secretary says: “The unwillingness, on the part of many, to aid in our educational reform, has arisen from a vague and indefinite notion that our school system, in a pecuniary aspect, is an outlay instead of an income;—that every successful attempt to elevate the system, by prolonging the schools and improving the teachers, would make an additional draft on the pocket, without any proper equivalent.” He shows by facts and figures, that the common school, with all its defects, is a source of revenue: “That the State possesses, in her children, resources from which she can derive more wealth than can be obtained from her forests of lumber, her mountains of iron, and her quarries of marble and granite.”

The average attendance, in the State of Maine, is less than one half the children between 4 and 20 years of age.

CONNECTICUT.

BY FITZ GREENE HALLECK.

AND still her gray rocks tower above the sea
 That murmurs at their feet, a conquered wave ;
 'Tis a rough land of earth, and stone, and tree,
 Where breathes no castled lord or cabined slave ;
 Where thoughts, and tongues, and hands are bold and free,
 And friends will find a welcome, foes a grave ;
 And where none kneel save when to Heaven they pray,
 Nor even then unless in their own way.

Theirs is a pure republic, wild, yet strong,
 A "fierce democracie," where all are true
 To what themselves have voted—right or wrong—
 And to their laws, denominated blue ;
 (If red, they might to DRACO's code belong ;)
 A vestal State, which power could not subdue,
 Nor promise win—like her own eagle's nest,
 Sacred—the San Marino of the west.

A justice of the peace, for the time being,
 They bow to, but may turn him out next year ;
 They reverence their priest, but, disagreeing
 In price or creed, dismiss him without fear ;
 They have a natural talent for foreseeing
 And knowing all things ; and should PARK appear,
 From his long tour in Africa, to show
 The Niger's source, they'd meet him with—*We know.*

They love their land, because it is their own,
 And scorn to give aught other reason why ;
 Would shake hands with a king upon his throne,
 And think it kindness to his majesty ;
 A stubborn race, fearing and flattering none.
 Such are they nurtured, such they live and die ;
 All—but a few apostates, who are meddling
 With merchandise, pounds, shillings, pence, and peddling.

Or, wandering through the southern countries, teaching
 The A, B, C, from Webster's spelling-book ;
 Gallant and godly, making love, and preaching,
 And gaining, by what they call "hook and crook,"
 And what the moralists call overreaching,
 A decent living. The Virginians look
 Upon them with as favorable eyes
 As Gabriel on the Devil in Paradise.

But these are but their outcasts. View them near,
 At home, where all their worth and pride is placed ;
 And there their hospitable fires burn clear,
 And there the lowliest farm-house hearth is graced
 With manly hearts, in piety sincere ;
 Faithful in love, in honor stern and chaste,
 In friendship warm and true, in danger brave ;
 Beloved in life, and sainted in the grave.

And minds have there been nurtured, whose control
 Is felt even in their nation's destiny ;
 Men who swayed senates with a statesman's soul,
 And look'd on armies with a leader's eye ;
 Names that adorn and dignify the scroll
 Whose leaves contain their country's history.

And when you dream of woman, and her love ;
 Her truth, her tenderness, her gentle power ;
 The maiden, listening in the moonlight grove ;
 The mother, smiling in her infant's bower ;
 Forms, features, worshipped while we breathe or move,
 Be, by some spirit of your dreaming hour,
 Borne, like Loretto's chapel, through the air,
 To the green land I sing, then wake ; you'll find them there !

WORK AND WAIT.

"Let him that teacheth, wait on teaching."—*Scripture.*

TEACHER ! 'Tis thine to work and wait ;
 But on this thought depend :
 " Our just reward may fail till late,
 But yet 't will crown the end ! "

Then wait, and work with patient zeal,
 And meekly trust the Lord ;
 To him prefer thy great appeal,
 And wait his just award.

To sow the precious seed, *thy* care,
 And work through hopes and fears,
 And watch the ground with fervent prayer,
 And water with thy tears.

O, hide the Truth beneath the soil,
 And wait the promised grain !
 For he that plants, with prayer and toil,
 Can never plant in vain.

Inspire with zeal, with taste refined,
 And kindle learning's ray,
 And pour within the darkened mind
 The glorious light of day.

What though thou gain nor wealth nor praise ?
 Be this thy fortune now,
 To quicken thought, — a Mind to raise,
 And more than monarch thou !

Take courage, then, and work and wait !
 On this dear thought depend :
 " Our just reward may fail till late,
 But yet 'twill crown the end ! "

THE AMERICAN INSTITUTE OF INSTRUCTION.

This Association met at Northampton, Aug. 13, and continued its sessions three days. We propose to give a general sketch, rather than a detailed account of its proceeding. The following Board of officers was elected for the ensuing year.

President.—GIDEON F. THAYER, Boston.

Vice-Presidents.—Thomas Sherwin, Boston; John Kingsbury, Providence, R. I.; Barnum Field, Boston; Samuel Pettes, Roxbury, Mass.; Barnas Sears, Newton, Mass.; Horace Mann, Newton, Mass.; Benjamin Greenleaf, Bradford, Mass.; Daniel Kimball, Needham, Mass.; William Russell, Merrimac, N. H.; Solomon Adams, Boston; Henry Barnard, Hartford, Ct.; William B. Fowle, Boston; Edwin D. Sanborn, Hanover, N. H.; William H. Wells, Newburyport, Mass.; Richard S. Rust, Northfield, N. H.; Alfred Greenleaf, Brooklyn, N. Y.; Nathan Bishop, Providence, R. I.; William D. Swan, Boston; Charles Northend, Salem, Mass.; Roger S. Howard, Thetford, Vt.; Samuel S. Greene, Boston; Benjamin Labaree, Middlebury, Vt.; Edward Wyman, St. Louis, Mo.; Thomas Cushing, Jr., Boston; Rufus Putnam, Salem, Mass.; Ariel Parish, Springfield, Mass.; Leander Wetherell, Rochester, N. Y.

Recording Secretary.—John Batchelder, Lynn, Mass.

Corresponding Secretaries.—Charles Brooks, Boston; Geo. Allen, Jr., Boston.

Treasurer.—William D. Ticknor.

Curators.—Nathan Metcalf, Boston; William O. Ayres, Boston; Samuel Swan, Boston.

Censors.—Wm. J. Adams, Boston; Joseph Hale, Boston; J. D. Philbrick, Boston.

Councillors.—Amos Perry, Providence, R. I.; Daniel Mansfield, Cambridge, Mass.; S. W. King, Lynn, Mass.; D. P. Galloup, Salem, Mass.; Albert A. Gamwell, Providence, R. I.; Jacob Batchelder, Jr., Lynn, Mass.; Elbridge Smith, Cambridge, Mass.; Solomon Jenner, New York; Thomas Baker, Gloucester, Mass.; J. B. Thompson, New York; F. N. Blake, Barnstable, Mass.; Charles Hutchins, Rockport, Mass.

In the language of its former president, "the leading object of the American Institute of Instruction is to promote the cause of popular education by diffusing useful knowledge in regard to it." The means employed in the prosecution of this object have been chiefly lectures, discussions, and reports.

"It has had lectures upon physical education from some of the most eminent physicians and physiologists of New England; upon methods of discipline and instruction, from many of the most experienced teachers; upon the moral relations of educa-

tion, from some of the deepest thinkers and best men; upon numerous points in literature, as directly affecting education, from some of its best scholars; upon its political and legal relations, from profound civilians and jurists; upon leading points in natural, mathematical, and physical science, from "some of the most scientific men in the country."

The attendance first claims our notice. It was one of the largest gatherings of teachers ever held in this country; numbering, we judge, about 600. Remote sections of the country were represented. Massachusetts was there, with her veterans and striplings, by the hundred. Every New England State had its representatives. New York was strong in numbers, and stronger in spirit and talent. With these sat the choice spirits from New Jersey, Maryland, Washington, Pennsylvania, Ohio, and Missouri. Such was the multitude gathered for a single object—to promote the interests of education. We frequently observed the meeting of the old members from different States. They hailed and shook each other like brothers. Words of welcome rang out, which sent the blood bounding through the veins even of a looker-on. It was a festival to them; just such a festival as the schoolmaster needs, to shake the "cobwebs from his brain." If any man doubts whether schoolmasters are social beings, we advise him to attend the next meeting of the Institute. Let him take a peep at the schoolmaster "abroad," among his brethren and sisters, "cultivating the social affections."

These meetings of old friends are not only joyous, but practically and professionally useful. Schoolmasters *will be* schoolmasters. In the private circle, the joke, the narrative, and the animated discussion, often refer to the school. In this way, I believe, we derive the best half of our improvement, at such a gathering.

Ten excellent lectures were delivered by the following gentlemen: Hon. Henry Barnard, Rev. J. P. Cowles, Rev. L. Whiting, Barnum Field, C. C. Chase, J. D. Philbrick, Edward Wyman, Solomon Jenner, Hon. A. Walker, and Rev. Dr. Gannet.

The lectures opened with a cheering account of the progress of common school education.

It is a most important fact that the *Press* has been greatly enlisted in the cause of popular education. Not twenty years ago, almost all the papers of the country were carefully examined, and less than three columns of educational matter was found. Now, from a narrower search, as *many papers* could be entirely filled up. Besides this, numerous journals, devoted entirely to educational interests, are well sustained and widely circulated. To those who understand the almost omnipotent influence of the

public press over public sentiment, this is a most encouraging fact. These papers find their way to all classes in every nook and corner of the land. Leading men and obscure men, parents and children, read them. Sparks are dropped, and fires are kindled, whose light and heat inevitably reach and infuse new life into the common school.

Another important feature of this meeting was the marked favor manifested towards female teachers. There was but one voice on this subject. The employment of females in the Boston grammar schools is comparatively of recent origin. Many distinguished male teachers from that city bore unhesitating testimony to the success of the experiment. In aptness to teach, in her softening influence over the manners, in her moral power, in patience, devotedness, and zeal, the female teachers of our land occupy a proud preëminence. To the honor of the American Institute, this was cheerfully accorded to them. That ungrateful and illiberal spirit which has hitherto meted out such stinted pay for their services, was justly and severely rebuked. In this respect, we trust a brighter day is dawning. Already the female teacher is better paid, though not well paid.

The expediency of mixing males and females in the same school was discussed with considerable warmth. Almost the whole body of practical teachers favored the mixed school as a general rule. The mutual influence of the two sexes, in the same school, under judicious restrictions, is believed to be beneficial to both. The dangers arising from the mingling of the sexes, can nowhere be less than in the schoolroom. The number brought together, and the presence of teachers are generally a sufficient security against impropriety of conduct.

Another somewhat novel subject was brought before the Institute. It referred to the too common incompetency of school committees, and suggested a new plan to remedy the evil. It proposes that a committee be elected for each county to examine teachers, and regulate the introduction of school-books. This board should consist of men who have been practical teachers, and have been in actual service during the five years preceding their election. The best men of a county should be selected without regard to political or religious creed. They should hold their meetings in the several towns of the county, at convenient times and places.

We perceive at once decided advantages in this plan. It would secure a committee for every town as competent as the most fortunate towns now possess. They would be free, to a great extent, from local prejudices and partialities, which often almost annihilate the independence of committees and open the door to candidates wholly incompetent. It would secure greater uniformity in text-books, and prevent, perhaps, the

introduction of improper books. But with these advantages we are not fully ready to adopt it. One objection occurs to us now. It would diminish local interest in schools. To whatever extent you diminish the labor and responsibility of the active men in the several towns, to the same extent will you diminish their interest in schools. If you say to them, you are not capable of superintending the common school, and send strangers among them, it may offend, and will certainly cool their zeal and lessen their activity.

It is worthy serious consideration whether this single evil will not outweigh all the advantages. With all possible foreign helps, schools cannot prosper without an active interest at home. We still say that the evils aimed at by this new plan are very great, and demand a remedy.

We fully concur in the suggestion that the examination of teachers should be public. The whole community should be invited to see and hear. This will tend to keep back unqualified candidates. It will secure more careful preparation both by committees and teachers. It will be a barrier against unfairness or partiality.

We were particularly gratified with the high moral and religious tone of the lectures and discussions. We have never been present at a meeting of teachers where so high ground was taken. "God's plan of educating man" was presented with great earnestness and eloquence as the best plan. It is our highest wisdom to study and conform to it. Every attempt to improve it will prove a disastrous failure. God's chief means of educating and elevating the race are toil and suffering. Those men and nations who have been compelled by circumstances, to toil, and struggle, and endure, have manifested the highest developments of physical, intellectual, and moral power. Let not the teacher then fall into the fatal error of believing it his mission to make a smooth and level path for his pupil to walk in. The pupil must toil and endure for himself, then shall he become intellectually and morally strong. We confess that we have observed no more auspicious omen than this tendency to lay the deep foundation of our educational system on the *Word*, and Providence, and Government of God.

We should be glad to extend this notice of one of the largest and most interesting teachers' meetings we ever attended, but we cannot. The spirit of such a meeting cannot be transferred to paper. The useful suggestions and noble sentiments which poured upon us in a continued shower cannot be recorded here. Most of them will appear in another form. We advise every teacher to procure the volume to be published, which will contain the lectures delivered before the Institute, at this meeting, 1850.

The President, G. F. Thayer, Esq., of Boston, deserved and received unqualified and universal commendation for the courtesy and energy with which he discharged his duties. The comfort of the Institute was greatly promoted both by his promptness and pleasantries. His closing address was beautiful, touching, and instructive. The exercises were appropriately closed by singing "Old Hundred," the whole assembly standing. We came away reluctantly, feeling that we were a better man and a better teacher, and proud to belong to a profession represented by so goodly a multitude.

SPELLING.

[THE following article was prepared and sent to the publishers before the August number of the Teacher appeared. We believe it will be read with interest and profit, although the same method is referred to, in an article of that No. — ED.]

Whether Spelling should be ranked among the "lost arts," or "occult sciences," has not yet been fully determined by *sarans*. That it is somewhat akin to the mystical knowledge of the old philosophers, who awed the ignorant multitude by their wonderful performances in magic, is suspected from the fact that a thoroughly accomplished speller is a *rara avis*; and for many years past, the language of the poet, possibly alluding to that very individual, has been applicable to the *unlettered* multitude,

—— "And still the wonder grew
That one small head could carry all he knew."

Success in teaching the art of Spelling with facility and accuracy depends much upon the *modes* adopted by the teacher, and the *thoroughness* with which they are carried into execution. Without system, nothing can be accomplished effectually. But system, with an indifferent, inefficient, careless practice, passing through an exercise as a matter of mere formality, without a feeling of responsibility for consequences, will never produce other results than to confirm and stereotype heedlessness and improper habits.

Two elements are especially necessary to the progress of the pupil; viz. *an interest in the subject*, — and *accurate critical observation*. These must, in most cases, be created, — at least greatly fostered by the teacher. Without them, failure will inevitably ensue; with them, adding thorough efficient practice, success is certain.

The object of this article is, mainly, to present the mode which has been steadily pursued, for two or three years past, in a school consisting of 100 to 120 scholars, comprising pupils between the ages of twelve and twenty years.

It may be proper to observe that pupils are admitted into this school on condition of exhibiting requisite attainments in the common English branches by examination. And yet, such has always been the deficiency in this branch, that the exercise of spelling, as a regular class duty, has been found indispensable.

The first and leading object of the teacher has been, to require a knowledge of those words only which are found in most common use,—such as may occur in ordinary conversation, or general reading. It has been found expedient, therefore, to lay aside “Spelling-books,” and resort to the great storehouse of words—the Dictionary;—as the most convenient source from which the most suitable words may be obtained. The teacher commences the term of his school with the design of requiring his pupils to become *intimately* acquainted with a given number of words, during the session,—say *five hundred*, more or less, according to circumstances. The words thus selected are divided into lessons of *fifty* words each, constituting ten advance lessons for the term, the remainder of the time being occupied in reviewing the same.

Each lesson is next written upon the blackboard, visible to the whole school, long enough before the time of spelling for each scholar to study and become thoroughly acquainted with it.

Previous to the pupil's commencing the study of the lesson, it is essential that the teacher pronounce each word distinctly to the school, and require them in turn to do the same. It is well, too, to point out any peculiarities in each word, on which the pupil would be liable to mistake; or, which is better, allow the pupils themselves to suggest what mistakes bad spellers would be most likely to make. Again, the teacher may make a very profitable exercise from the lesson thus written, by giving the definition of each word and requiring the pupils to form a sentence,—*impromptu*,—embracing the word. He may, also, interest the school in giving a brief history of the changes which have taken place in the orthography of words, as they occur,—likewise their derivation. From five to ten minutes, at most, spent in this manner, on giving out the lesson, will be sufficient, if done properly, to create considerable interest in the lesson.

At the hour assigned for the spelling exercise, let each pupil of the school be provided with a narrow slip of paper, (half or a third of a half sheet, cut from top to bottom) at the top of which let him enter the *number* of the lesson and his *own name*. Upon the left margin, let the numbers be written from *one* to the number contained in the lesson. These will be convenient for future reference.

All necessary preparation being now made, let the teacher require every eye to be directed towards himself, while he distinctly dictates the first word, taking care to pronounce precisely as he would in reading or speaking the same word. Instantly the pupil writes, and again fixes his eye on the teacher while the second word is dictated, — and so on to the end. Next, let pupils, previously appointed as collectors, gather the exercises and lay them on the desk of the teacher, who will distribute them among a suitable number of the best spellers of the school for correction. The correctors are to examine every word carefully, and against each word containing an error make a check ; also, at the bottom of the exercise, enter the number of words misspelled in the lesson, and under that place the initials or whole name of the corrector. The exercises are now returned to the teacher, who has the names of all his spellers enrolled in his class-book, and against each name he enters the number of words misspelled by each pupil. Thus he is enabled to tell how many words each pupil has failed in spelling in any given lesson, — also, the number during the term. Let him select the names of all who have not failed at all, during the term, and enter them at the head of his class of spellers, — next, those who have missed one, — two, &c., successively. Thus will the relative capacity of each pupil be manifested, and a wholesome stimulus applied for the future.

After having passed over all the words selected for the Term, the remaining time may be most profitably spent in reviewing the same, in the same manner, — making special note of the character of the spelling or review, as compared with the first lessons. It will be found a profitable and interesting exercise to embody the words in brief sentences and require the pupils to write the sentences as given out.

A few of the advantages which experience has rendered obvious in the use of the method described above, may be briefly noticed.

1. As it regards the *character* and *number* of words thoroughly learned in a given time. The attention of the pupil is directed to a class of words which he will afterwards find most frequent occasion to use, in reading, writing, and conversation. Any peculiarity of combination will be pointed out, and suggestions made with respect to the best mode of fixing in the mind the proper arrangement of letters. Thus the pupil will be saved the loss of time and useless perplexity attendant upon studying a multitude of words which he may never see again, nor have occasion to use elsewhere than in those incongruous spelling columns, as they are usually selected and arranged.

If the pupil can thus be made familiar with the orthography of *five hundred to one thousand* words in a term, he will in one

or two years not only have command of a large portion of the most common and useful words in the language, but the habit of spelling correctly will be so far acquired that he will be far more likely to spell most other words accurately, with little study, than if he had not been obliged to apply himself thus definitely.

2. An exercise in spelling is of little utility, except as a *written* exercise. Oral spelling may answer a purpose with small children, before they are capable of writing, and occasionally, with older pupils, for some special purpose. Spelling orally is theory, — by writing, is practice; and it does not by any means follow that he who is familiar with the former will be successful with the latter; for the mechanical effort of writing is an obstacle with many, who are free with the tongue, that they cannot spell the same words with facility on paper. *Much* practice in *writing* is absolutely necessary to make an accomplished speller.

3. *Accuracy* and *rapidity* combined should become habitual with every one. In a written exercise, no change or correction should ever be allowed. Let the word be once written and thus stand; if any correction is apparent, let it be accounted an error. The pupil should form the habit of doing right, the first time, whatever he attempts. If a letter is left imperfectly formed, so that it might lead to ambiguity, let it be set down as an error; for, if the pupil should leave the second vowel in the word *separate*, so that it might be called an *e* or an *a* with equal propriety, he has not given satisfactory evidence that he knows how to spell the word. By adhering rigidly to this requirement, penmanship may be rendered legible and greatly improved; and if the teacher observe carefully the capacity of his pupils in the use of the pen, by dictating more and more rapidly, as they will bear it, he will at the same time secure rapidity of thought in the mental process of spelling, and facility in the use of the pen in recording the thought.

This subject is thus laid before the readers of the *Teacher*, not because the method described is new or original, for it is partially or wholly practised by many experienced teachers; but to present suggestions to teachers of little experience, which *may* be of service to them, — also, to lead the way in presenting articles from teachers, who, by giving to “the profession” the benefit of their experience, might afford essential aid to many, and add greatly to the value of our publication, against which the strongest objection urged is — “it does not contain enough of practical suggestions from experienced teachers, in relation to the business and duties of the school-room.”

P.

Springfield, Aug. 1850.

MORAL INSTRUCTION.

THE Statutes of the Commonwealth provide that all teachers of youth "exert their best endeavors to impress on the minds of children and youth, committed to their care and instruction, the principles of piety and justice, and a sacred regard to truth, love to their country, humanity—and universal benevolence, sobriety, and temperance; and those other virtues, which are the ornament of human society, and the basis upon which a Republican Constitution is founded."

The meed of praise has been liberally awarded to our legislature for the wisdom and liberality which has uniformly characterized her acts relating to Education.

It may be well to inquire whether the wise provision contained in the above extract from the Revised Statutes is still in force; or to what extent it is enforced in our schools; and to suggest some means by which its enforcement may the better be secured. There seems to me to be a radical defect in the system of education adopted by many, and perhaps I may say, most teachers. The energies of the teacher, and most of the machinery of the schoolroom, are devoted to the intellect of the child, as though education consisted in a knowledge of Arithmetic, Geography, and Grammar. As though to read, write, and cypher constitute the chief end of man. These are important. The proper development of the intellectual powers should receive a large portion of the teacher's time; but not all. Nor are these the *most* important. Man has a physical and a moral, as well as an intellectual nature. A perfect system of education—is that which seeks a simultaneous and harmonious development of all these.

How is it with most teachers, especially in the common schools? Do they make prominent the idea, that the proper end and aim of all education is the perfection of the moral sense—the training of the child of a day for an immortal existence? We have reason to fear not.

Physical education has not been enjoined heretofore, nor has it received much attention. Consequently, most children graduate from our common schools as ignorant of the laws of health—of the science of human life, almost as a spinning-jenny.

We may hope this evil will be partially remedied, by the late law of the legislature, requiring teachers to be acquainted with physiology. But, for the greater evil, when shall we look for a remedy?

The law is plain. The duty is clearly enjoined, to teach "good behavior." The legislature has done its duty; public sentiment will approve of, and even demand such teaching. Still, the law is a dead letter. Most children learn to add and to

multiply, and become adepts in the art of getting and retaining. But the broad distinction between right and wrong—the sublime philosophy of doing good, and the pure pleasures which flow therefrom, they are profoundly ignorant of.

The remedy is with teachers. Let them seek first to be impressed with a sense of their responsibility to their pupils, not merely as thinking, calculating animals, but as moral, accountable, and immortal beings. Let them read and ponder well that portion of the Statutes which stands at the head of this article. Let them consider what it is to teach “the principles of piety and justice, and a sacred regard to truth, love to their country, humanity—and universal benevolence, sobriety, and temperance; and those other virtues which are the ornament of human society.”

Who can estimate the length and breadth and height and depth of the teacher’s responsibility? Well may the conscientious, faithful, and intelligent teacher inquire, “Who is sufficient for these things?”

Let the teacher make the character of his pupils his daily study. “The proper study of mankind is man.” Who more needs this study than he whose business it is to mould and fashion human character? To take by the hand young immortals, and guide them safely through the mazes of youthful passion, and the sins of riper years, to a life of honor and usefulness, and thus fit them for an eternity of bliss?

But how shall this be done? Most teachers would gladly do, if not their whole duty, much better than they now do, if they but knew how.

Allow me, Mr. Editor, to make a few suggestions, the result of my own experience, touching this matter of moral instruction.

1. The teacher should never ground any rule or command upon his own will merely. When the reasonableness of a requirement is not perfectly obvious, it should be explained. It should be made plain that it is founded in right; and that, to do otherwise than to yield cheerful obedience, would be wrong. If punishment of any kind is inflicted, it should be preceded and followed by such instructions and explanations as are needed to show that the teacher does not act from revengeful feelings, or from love of authority, but from a sense of duty, and from a consciousness that the child has been guilty of wrong doing, which can be atoned for only by suffering on the part of the offender. Let this course be pursued, and the effect of punishment, whether corporal or mental, would, in most cases, be salutary.

2. Every suitable occasion should be seized upon by the teacher to impart moral and religious instruction.

I would have no set occasions for such instruction. I well

remember how glad I was to be permitted to absent myself from school Saturday mornings, which, in my school-going days, were devoted to a catechetical exercise, followed by a tedious dissertation on moral conduct in general, and religion in particular. I would have no formal lectures upon morals, nor set times for moral culture; unless reading the Scriptures, and appropriate religious exercises at the opening of the school, be considered such. Unwelcome truths affect us most, when they come upon us unawares. We should endeavor, however, to make moral and religious instruction agreeable. To effect this, we must disconnect it from any idea of tedium. Virtue is intrinsically lovely, while few are so debased as not to be sensible of the ugliness of sin.

8. Every offence against decency, propriety, and good morals should be improved by the teacher as a fit occasion for advice and caution, touching those virtues. For example:—

A pupil is detected in telling a falsehood. Instead of punishing the offender for lying, I would avail myself of the occasion to give my whole school a practical lecture on the duty of always speaking the truth. I would enforce this, by showing the folly and the wickedness of lying. I would give my pupils some passages of Scripture, bearing upon this point, and request all to commit them to memory. I would get an expression of opinion from the whole school respecting this vice, and the reason of their opinion. They would be unanimous in the expression that it is mean and foolish to lie: and finally, that it is wrong, because God has forbidden it. The offender now stands convicted, not by the teacher only, but by the whole school; and what is more and far better, by his own conscience. Such a lesson will do more to deter a child from the sin of lying than all the flagellation which has been inflicted from Solomon downward.

Two boys are reported as having been engaged in a quarrel. What shall the teacher do? Administer a sound flogging to each, and remand them to their seats, with a threat to double the dose, in case the offence is repeated? This is the course most commonly pursued; the effect is just what might be anticipated. If you would teach bull-dogs to fight, bring them together, and rub their ears: if you would make a horse vicious, whip him gratuitously: if you would teach a cow to kick, give her lessons in kicking. The nature of boys, I admit, differs widely from that of horses and dogs. Yet in the matter of education, they have many things in common. In both, like begets like. If you would secure gentleness, you must yourself be as gentle and harmless as a dove. I would not be misunderstood. I am not an advocate of the exclusive moral suasion system. There is such a thing as blending goodness with severity. Indeed, what is more severe than goodness? In the case I have supposed,

the skilful disciplinarian may cause the offenders, without subjecting them to any bodily inconvenience, to wish the teacher would whip them, and let them go. "Then," say they, "the affair would be settled. We have offended the teacher, and he has taken his satisfaction: we are even. But this harrowing up the feelings,—making the matter so public,—I wish I had had nothing to do with it; it will be a long time before I am caught in another scrape of the like." Who can estimate the benefits of such a result? Who can fail to see that, enabling the boy to control his own passions, confers a far higher obligation than any amount of mere intellectual culture.

So of all the crimes and misdemeanors which the daily history of the schoolroom exhibits. Let them be seized upon by the teacher and turned to account in inculcating moral sentiments. Let the teacher go to the Bible, for his code of laws. Let the great law of love, so sedulously inculcated and so beautifully exemplified in the life of Christ, be the law of the schoolroom. Let the golden precepts of the Sermon on the Mount be as familiar as household words in the intercourse of teacher and pupil. Let the teacher labor and pray that he may be instrumental in qualifying his pupils for the duties of manhood, and we shall have more *educators*, and fewer mere *trainers of the intellect*. Our common schools will become what they were designed to be, and what they ought to be, places where children and youth may, *must* learn the principles of "piety, justice, and a sacred regard to truth, love of country and universal benevolence."

R. B. H.

POWER OF EXPRESSION.

BY W. C. GOLDTHWAIT.

PRACTICAL education implies what is too often overlooked—the Power of Expression. So far as the world, or even the individual is concerned, it seems of little use to store the mind with knowledge, unless some way is devised by which a portion of this wealth can be communicated to others; otherwise the mind is merely a Dead Sea, that always receives and never gives. It is a principle in chemistry, that bodies that absorb caloric the best, do also radiate best; and it is equally true that those portions of the earth that absorb the most dew, do also send up most abundantly the herb, and grass, and flower. But somehow it has been discovered *here* that bodies may be made to absorb and never radiate; and the treasures of knowledge, and the fertilizing influences of instruction, may be lavished upon a soil, and yet it will yield for the service of others no fruit or flower "after his kind."

Hence it comes to pass that our schoolrooms are filled with pupils who "know, but cannot tell!" They have the knowledge, but they cannot find it. They know just where it is, but, like a thief's honesty in the moment of trial, it is not there! This *genus* is a large one, and it deserves what editors call a "notice," though I think not a "puff." They have studied all science and art, and know everything, and yet know nothing. They seem to be well versed, and "ready to communicate," so long as the question-asking teacher manages the "discharging rod." They are so ready to *answer*, that they seem to overflow with knowledge; it is only kept in with some little constraint. But when, without this assistance, they are called upon for an exposition of what they know, alas! they suddenly find that their knowledge, like farewell emotions, "lies too deep for utterance." As it is said of some cutaneous disorders, it has "struck in;" though I believe without producing any congestion at the centre! But to drop the language of ridicule, we should remember that the pupil *does not know till he can tell*.

And we have *men*, too, who, we may suppose, are well furnished, so far as acquisitions are concerned; but, with all their gifts and treasures of knowledge, whenever they attempt to speak, like Galileans of old, their "speech bewrayeth them." By want of conformity to the suggestions of Rhetoric, they offend good taste, and perhaps sin against Grammar, every time they invoke speech. And of those of whom this cannot be said, how many there are, not so gross offenders, who are, like Moses of old, "slow of speech," and who might confess like him, "I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue." Now these men, like the Midian shepherd and law-giver, have knowledge enough: men with far less have thundered in the senate, and given character to whole periods of human history. But, as one pleasantly observes, "they need to have some talking Aaron spliced on to them;" for without the power of utterance, they seem to confess that they are but half men!

It seems to me that a portion of this difficulty lies in the fact that but little attention is paid to the power of expression. It was a facetious remark of one I knew, that "our teachers take great pains to get knowledge into the head, and but little to get it out again." This points at a common fault in all our teaching; we pay but little attention to the channels of utterance, through which the fertilizing influences of knowledge should flow out upon the surrounding plains. Whether we aim merely to fill the mind with knowledge, or rise to a juster estimate of the business of education, and seek to discipline the

mind, and develop the faculties, we seem often equally to fail in bringing out to a true and beautiful proportion this feature of a perfect education. That this is important, has already been intimated. I now say that it is *one* of the most important ends of training. The design of education is twofold; it is first to make the individual a safer, happier, nobler man; and then to fit him for greater usefulness. With regard to the first, it is obvious to observe that nothing tends more to promote the happiness of the individual, than to impart of his good things to others. And if his wealth be that of the soul, it will also make him richer, and nobler, as well as happier. The sentiment of Scripture will doubtless occur to you, "There is that scattereth, and yet increaseth."

Whether it be in the matter of eloquence, or song, or the pleadings of that Christian charity that seeks to persuade men of the world to come, those who have preached, and sung, have felt the desire of utterance as a fire in their bones, and have rejoiced in the ability to *express* their emotions; and so, in blessing others, they have been themselves twice blessed. As individuals, then, we need the power of expression.

And then in this impressible age, when the fortunes of men and empires shift as rapidly as the scenery of a dream, we should be qualified not only to display our treasures, and guard ourselves from wrong, and uphold the right, but to reproduce ourselves, and stamp our images deep in the impressible material of the living present. At the speaker's stand—in the pulpit—at the press—in the schoolroom—and indeed in all the walks of life—there are opportunities, such as were never enjoyed before, to carve out character, and predestinate the fortunes of those who are now coming on to the stage, and are yet to be. From the furnace of this ardent age seem to me in some sense to be now flowing those fervid streams of influence, out of which are to be cast the destinies of long ages to come. On this warm and yielding material we are now called upon to make our impression, not in the scars and fire-marks of vice, but in outlines of grace, and lineaments of virtue, and emblems of undying hope. The part, then, that we are to act in the drama of life, also demands that we acquire the power of easy and vigorous expression.

How shall we accomplish this? I reply: We can do much by making it a distinct object of pursuit in the schoolroom and the higher walks of learning. It is said that herdsmen and men of the turf—those Jacobs, who have the care of Laban's cattle in modern times—can develop almost any given traits in the animal races, be it flesh, or size, or speed. Cannot we, who work in the most impressible of all materials in the world—the human soul—develop desirable traits? We

often, alas ! unwittingly develop *undesirable* traits. Who has not seen the cross looks and peevish temper of the teacher and parent copied, as by a mirror (though we should say without *reflection*), in the face and disposition of the child ? When the Rabbi begins to exhibit his fret-work, and growl prophetic of a coming storm, the gates of the temple of Janus will most certainly fly open in the heart of every one of his little flock, and smaller growls will echo to the larger, as "face answers to face" in a brook. From an unbroken course of such treatment, who would expect any thing but an unbroken line of Nabals and Xanthippes ? Can we not develop desirable traits as well ? Can we not train the young and warm affections of the heart to flow out in the language of music and song ? Can we not make the objects of our care utter forth their ideas by the appropriate signs of thought, and *converse* with ease upon what they know of science, and literature, and art ? Nay, I need not ask that question ; for nature herself teaches us to *express* what we feel. Hence we have language, which is arbitrary, it is true, in some of its modes, but universal, and, I presume, God-given. And when the artificial channels of thought clog up and overflow, we have shouts of joy and yells of pain, we have the compressed hand, and the speaking countenance, and the smile, and tear, the most eloquent of all language. The gladness of childhood outbreaks in the laugh, and our very pain registers itself in sobs and groans, and even the *dumb* animals rupture the bands of silence, and in their excess of joy fill the responsive air with music. Hence, too, men who most obey the impulses of nature, — that great mistress of passion, — speak out in eloquence and song ; and the great world of literature is full of what these passion-speaking sons of genius and of fame have said and sung. Doth not Nature herself teach us this great lesson, that

—— "thoughts shut up want air,
And spoil like bales unopened to the sun ?"

And then, — a sentiment which is too often overlooked now-a-days, — thoughts themselves acquire an additional distinctness from the very attempt to convey them ; so that what we express to others, we do more clearly state and define to ourselves. Hence Lord Bacon says, "Reading makes a full man, but conversation makes a ready man." We sometimes *think* without much care in the arrangement of our thoughts ; but we are seldom so without respect for others as to let our thoughts flow forth till they have been marshalled into regular order, and made to conform to the rules of syntax, if not of logic. When knowledge is in the most proper shape to be imparted to others, it is most fit to be kept by ourselves. As we shall not be likely to put it into this shape unless we are to convey it, we infer

that nothing is more conducive to right learning than the habit of unfolding our acquisitions, and making them intelligible to others. Hence we say again, that, in the training of the young, we should cultivate the power of expression, and teach the child not only to think, but to speak;—not only to acquire, but to convey. It is true, we may not make all our pupils poets and orators; it is not meet that we should. This world would be neither desirable nor comfortable, with no one but poets and orators in it. It is of far greater consequence that we make them practical men, and teach them to speak with propriety upon common matters, and illustrate the rules and not the exceptions to good grammar in their ordinary discourse.

If these remarks are true, we may derive from them a suggestion which will be of great service to us in matters of intellectual culture. Are we teaching Arithmetic, the most important of the primary branches, or Grammar, or Geography, or any of the sciences? Let us not be satisfied, as too many are in this talking age, with simply *inculcating* truth, and creating an impression, as it were, by outward pressure. This is little better than writing a name in the sand. Our claim to consideration, as teachers, lies in our ability to create an *internal activity* and warmth while the truth is presented. We are to see that ideas are received, as well as inculcated. In a word, the matter of any given lesson is to be so incorporated and familiarized, that it may be conversed about in easy and household language. Let us never suppose, then, that we can sufficiently test the solidity of our work by making a few unexpected thrusts at it with an interrogation point. Nor let us be satisfied when the pupil says that he has a clear idea of the subject. Nothing can be more fallacious. Most pupils have no conception of what it is to have a clear idea of any thing which has been to them merely a matter of study, any more than the blind have of color; these of course mean no disrespect to the truth in so saying. Others are so averse to mental labor, that they would impale the very goddess of truth for the purpose of concealing their ignorance. Hence the most sober and oft-repeated declarations on the part of pupils, that they understand the matter in hand, are not to be assumed as proof that they do. That charity that "believeth all things," is out of place here. When we have explained a principle or topic, or assigned a lesson, we may justly expect the pupil to explain it, convey it, illustrate it, in language all his own, unaided by questions, unprompted by catch-words, or signs, or any thing but approving looks. If he has to wait for questions, let him wait a little longer, and learn his lesson!—*Lectures of the American Institute.*

PERSUASION AND COMPULSION.—It is better that the teacher accomplish his purposes by persuasion than compulsion; yet far better to accomplish them by compulsion than not at all. He must always be right, and then be like Cromwell's Ironsides, and Napoleon's Lifeguard, never defeated. It is better that the pupil agree with the teacher, and obey his own convictions of right, while he complies with the requirements of his teacher. The teacher should persuade as one who has authority, but prefers not to use it. His authority should always be obeyed though seldom perceived.

He should rule his little domain, as the sun rules the solar system. His influence, like attraction, should be unceasing, all-controlling, and unseen except in its effects. When he persuades and attracts, it should be with an energy that cannot be resisted. Though the planet sometimes seems to deviate from its orbit, yet a steady attraction from the central orb, the *schoolmaster*, brings it back again. So should the teacher bring back the erring pupil by the attractive power of his influence. The comet, in its farthest flight from the sun, never entirely escapes his power, but feels and obeys the mighty influence of attraction. So the most estranged and reckless pupil may often be brought back by the power of kind persuasion.

NOTE.—The Editor of the August No. of the Teacher regrets his connection with it. The reader has doubtless noticed the occurrence of many mistakes on the pages of that No. The Editor can only say, in exculpation of himself, that the matter of that No. was prepared in haste; that, consequently, (though it may seem a poor apology,) the manuscript was scarcely legible to any but the writer; that he earnestly requested the privilege of reading and correcting the proof-sheets, but was denied; and that, therefore, he is made to say, in many cases, what the printer pleased, and not what he himself would say to the readers of the Teacher. On the 225th page, "To *win* the virtues, &c.," should read, "To *raise* the virtues;" 226th page, 3d line, *teem* should be *heave*; 4th line, *strength* should be *thoughts*; 228th page, 7th line, a lie of the types gives us *slope*, while it should be *shape*; 231st page, 5th line, *variating* is a catachresis for *vanishing*, and *plains* should be *planes*; 238th page 21st line, *merely* should be *rarely*; *Cos* should be exchanged for its synonyme *Co*; 32d line, *on* should be *in*; 43d line, *unconsolable* should be *inconsolable*; 239th page, 6th line, *close up* would make better *cut feed* if it were *chop up*; 19th line, *foreground* should be *for ground*; 20th line, *these* should be *the*; 240th page, 13th line, *perpetual* should be *perpetually*; 19th line, and *vapor* should be *of vapor*; 31st line, *beautify* should be *beatify*; 37th line, *engages* should be *enjoys*; 38th line, *linner* is a poor emendation of the printer for *linn*; 245th page, 4th line, *draft* should be *draught*; 46th line, *poised* conveys a singular idea; the writer would suggest *praised*; 246th page, 16th line, our business is not so *rousing* now as in the days of birch rods; it is *wearing*, as all admit; 42d line, *clet* of perspiration is a bo'd figure; it should be *dot* of perspiration; 250th page, 1st line, *but* should take the place of *that*; 13th line, *help* should be *helps*; it is not a prayer—Napoleon seldom prayed; 19th line, *prostrate* should be *frustrate*; 252d page, 35th line, after *pupil*, insert *who writes each word as it is pronounced*; 50th line, *head* should be *teacher*. Will the reader correct these mistakes on the printed page? Other errors occur, but they are sufficiently obvious to suggest their own correction. The Editor takes pleasure in saying, that, unfortunate as these errors are, no blame whatever is to be attached to the Publisher. He has done his utmost to present the successive numbers perfectly correct and in good taste. These *errata* occur, simply because the manuscript was obscure, and because a letter, stating where the proof-sheets should be directed, never reached the office of the Publisher.

EDITOR OF THE AUGUST NUMBER.

T H E

MASSACHUSETTS TEACHER.

Vol. III. No. 10.]

RUFUS PUTNAM, EDITOR OF THIS NUMBER.

[October, 1850.]

THE DIGNITY OF THE TEACHER'S PROFESSION.

MUCH has been said and written of the dignity of the teacher's profession. Again, and yet again, has it been said that his profession is as dignified and honorable as *any* of the so called learned professions; and many an earnest lecturer and essayist has set forth the claims of the teacher to the high consideration of the community for whose benefit he toils; — accompanied but too frequently with whining and croaking about the neglect, the low estimation of others which he is continually obliged to encounter, and the supercilious airs, the oppression, &c. of school committees and trustees. '

Now, while it is all-important that the mission of the teacher should be duly appreciated; while such appreciation of his worth is absolutely essential to his highest usefulness, it should never be forgotten that the tendency and almost inevitable result of such complaining and fretting, on the part of teachers, and such charges of injustice and oppression, is not to elevate the dignity of the teacher's profession, to render it more honorable in the eyes of the community, but to give the profession a lower place in their estimation.

The question then becomes an important one to every teacher, — What can I do to promote the proper dignity of the profession, and to secure for it the highest respect of the community? For we apprehend that the consideration in which the profession shall be held in the future, will depend more upon the character of those who fill its ranks than upon all other influences together. What, then, are the best means which teachers can use to promote the dignity of their profession?

1. *Teachers should not rest satisfied with present attainments.*

Every teacher has ordinarily some hours of every day at his own disposal. Some portion of this time should be devoted to study. In addition to a familiar acquaintance with the particular branches which he is required to teach, he should pursue other branches of study; and in order to make the best progress, he should have some particular study to which a portion of every day shall be devoted. He will now give his study hours to algebra, or geometry; — anon, he will be pursuing a course of reading in natural philosophy, chemistry, or history; — at one time he will be engaged in the study of the Latin, or the Greek, or one of the modern European languages; at another, geology, botany, or some kindred subject will claim his attention. This term he is preparing a lecture, or series of lectures, on the resources of Great Britain, and her various dependencies; the next, on the prevailing currents of the ocean and the atmosphere; during another, the history, processes, and present perfection of some mechanic art; — and so on to the end of the chapter, if perchance one who commences such a course should ever find the end. To such a one a scrap-book will be of great value, in which would be registered, under appropriate heads, facts as they appear in the current literature of the day, new discoveries in the natural sciences, improvements in the arts, statistics, and the thousand items which come under his notice in his promiscuous daily reading, most of which could otherwise never be recalled.

What an amount of valuable knowledge may one acquire in the course of twenty, or even ten years, by such a course of study. How much better qualified to train the youth of our land to their high destiny is he who has made these attainments, and how much more certain to command the respect of society, than the teacher of whom it is said, “he knows nothing beyond what he is required to teach.” If all our teachers will for ten years to come pursue the course here recommended, we shall no longer hear the complaint so often made, that the profession of teaching is not regarded as honorable. It is not only the privilege, but the duty, a duty which teachers, especially those who have more recently entered service, owe to society, to their profession, to themselves, so to improve the talents committed to them, and the opportunities for mental cultivation which they enjoy, that the profession cannot but command and receive, the highest respect of an enlightened and grateful community.

2. *Teachers should be content with the honors of the teacher, the faithful, efficient, talented teacher, and not pant for honors from which their peculiar occupation excludes them.* The teacher cannot expect, and he should not desire the honors that attach to the statesman, the senator, or representative, in either the state or national councils, or even to the occupants of the humbler muni-

cipal offices of town or city. The teacher who looks *upward* toward such honors, certainly occupies a very low place in his own estimation, and it would not be a wonder if he should, in the estimation of society. The honors which belong to the faithful, whole-hearted teacher, he should esteem of greater worth than all those other honors put together. And are they not? Shall the thing made claim higher honors than its maker? Where had been all our honorable men, had they not known in their youth the forming hand of the teacher.

3. *Teachers should pursue a straight forward, independent, ingenuous course in all things; seeking rather to do their duty as teachers, than to gain the applause of men.*

The approbation of one's own conscience is of more value than the applause of the whole world beside. While the consistent teacher will desire to gain the approbation of others, if he may do it by doing his duty, he will not seek such approbation by any of the tricks and low arts which are sometimes resorted to, for the practice of which he must forfeit the respect both of himself and of the wise and discerning among whom he labors.

4. *Teachers should not regard school committees and trustees with distrust, nor indulge a fretful, complaining spirit towards them.* School committees are but men; are liable to err as other men; are, to say the least, as disinterested, as willing to perform services for which they receive no pecuniary compensation, nor even the gratitude of those for whom they labor, as other men; and it may be added, are as willing to be informed of their errors, and to correct them, as other men. If, perchance, a committee man, or a board of school committee men, have in the opinion of a teacher acted injudiciously, it is not only the teacher's privilege, but his duty to make known to them his opinion, respectfully, yet candidly and without reserve. By such a course he will not only secure the respect of committee men, but not improbably have his own views modified by comparing them with the views of those who look upon the matter from a different point of view, as well as be the means of modifying theirs. The teacher should ever remember that his situation, and that of school committee men are so different, their points of observation are so unlike, that there is frequently room for a wide, yet honest difference of opinion between them.

5. It hardly need be added that the teacher should consecrate to the profession his best powers; that the controlling motive of his soul should be a desire to promote the best interests of the young, both for this life and the next. That in all his efforts for the mental and moral culture of his own nature, his aim should be to render himself in the highest degree useful to

his fellow-beings in the important station he is called to occupy. That his ambitions should have less than most men's of aught that is selfish, or low, or grovelling in them. The glory of God in the moral and intellectual cultivation of the rising generation should be "his being's end and aim."

We rejoice to know that there are many, nay very many teachers who do to some good extent thus honor their profession, themselves, and their Maker. Such teachers will not only be honored by God, whose honor they seek, but also by men, whose honor is not the supreme object of their desire.

STYLE.

Few things are more important in the education of youth, of this age and country, than the acquisition of a good style of composition. The world now is more influenced by the written, than the spoken word. The *pen* makes the speeches, transacts the business, moulds the governments, and it is to be hoped, will soon fight the battles of the world. In our own country, the want of a fixed, pure, appropriate style of composition, is a very great want. So many elements are entering continually into the formation of our national character, mind, and literature, that there is a danger that something corrupt, and anomalous, will spring up among us, in the place of the pure, simple English of our ancestors. Already there is a tendency towards too great intensity of expression, false sublimity, and a want of simplicity of every kind.

Much may be done even before the youth enters College, to lead him to adopt a pure, simple, effective, and manly style. Close criticism on the part of the Instructor, is beyond all things important. The instant checking of any tendency to extravagant expression, after a due allowance made for the more ardent feeling of youth; the stern repression of all vulgarisms, cant phrases, and unnecessary Americanisms; the continual enforcing of the idea of the importance of precision of language; and a cautious bestowal of commendation, which too largely dispensed, might destroy forever the power of modest and simple writing; these are rules of criticism which commend themselves to all. Another means of inducing a good style of composition to youthful scholars, is an attention paid to their manner of conversation. Without employing a pedagogical or annoying method of doing this, no ungrammatical or inelegant expression should be suffered to pass uncorrected, and oftentimes a little

salt of ridicule rubbed into the reproof, without doing harm, will make it remembered.

The study of grammar rightly conducted, in a fresh, natural, and philosophical manner, is another great help to the formation of a good style. He who is not thoroughly founded on a good knowledge of English grammar, will always be a careless, and never become a free, and self-dependent writer. The niceties and proprieties of a language whose syntax is so difficult as that of the English, can never be mastered excepting by a faithful study of English grammar, aided by the knowledge or illustrations of the original languages. Neither should the dictionary be neglected in this connection; a simple study of the best English dictionary, has been confessedly the foundation of many a distinguished author's vigor and richness of style.

A pointing of the youthful mind to the best literature, to the reading of pure and classic English authors, is still another most important method of forming a good style. Dissuading from Carlyle, and from most of the modern romance literature, let an instructor place such authors as Walter Scott, Washington Irving, and Goldsmith, into the hands of the young; nor need the instructor be afraid of recommending Shakspeare to a bright boy. The mighty bard will soon enclose him in his mesh, as he does the old and the profound. Above all, let our English Bible be set before the young mind as the great model of composition, as well as the great guide to truth.

A good style has been called "proper words in proper places." It may be said to be chiefly characterized by the two qualities of Purity and Force. A pure style consists in the using of true English words, and no others. The words which the usage of good writers and of educated men justifies, there form the only allowable treasury of a pure writer. He is not permitted to introduce his Latin, German, and French learning, his business idioms, his camp, scientific, or political technicalities, or his religious conventionalisms, into his written language. *This* rises above the momentary necessity, and enters into more of permanence, observation, and dignity. He who would coin a new word must create the occasion for it; and he who alters words now in use, must hold himself ready to answer for such assaults on the wisdom and good taste of our ancestors. A pure writer may introduce common and strong phrases, but he never descends to low and vulgar ones. He does not "admire to do a thing" when he would much better "be pleased to do it;" neither does he make a thing "lengthy" when he could make it "long;" nor does he "fellowship with a man" when he can just as well "be his companion;" nor does he "calculate" that a thing will happen, when in fact he only "expects" that it will.

Americanisms are sometimes necessary, when productions and ideas strictly of American origin, are to be spoken of. The greatest purist would find no fault with our city "lots," where, as with us, cities are drawn on paper, before they are builded on the ground.

Purity of style also comprehends the idea of simplicity of every kind,—the avoiding of unusual and abstruse terms, freedom from labored ornament, and a perfect *appropriateness* of expression to the subject of the composition. For one who is writing on the abating of a city nuisance, to assume the style of an author discussing the philosophy of the Phædo, would be absurd; yet we see and hear this absurdity in written and spoken style every day. Our Western, and sometimes our Eastern eloquence marches on with a thundering Johnsonian stride, that seems to shake the ground, when a light and easy step that hardly brushes the dew from the grass, is often all that is necessary. Such eloquence soon exhausts itself, and when a theme really grand and stirring comes to be discussed, no power and no terms are left. Nearly all great writers and orators have had a simple style. Demosthenes spoke like a "business man to business men." Luther's words were as direct, natural, and unaffected, as a child's. Pitt made great and involved political questions clear as noonday, by the noble simplicity of his expressed opinions. This was Peel's peculiar power, and the secret of his vast influence as a parliamentary orator. This is especially the characteristic of our own Webster's style of speaking and writing. The commonest man would have no difficulty in understanding all that Webster has uttered or composed. Under purity of style may be reckoned all the quality of Precision. By precision, I mean that quality by which the thought is expressed exactly, with no lack or surplus. This is a healthy beauty in a writer, denoting clearness of head and definiteness of thought. Perhaps no writer could be named as a better exponent of this quality than Junius, whose sentences never suffer their vigorous blow to be deadened, by any obliqueness or circuitousness in its descent. Want of precision in style, usually betokens want of precision in thought, and a vast deal of nonsense and false sublimity have been hid under the veil of an obscure style. Accurate knowledge of words, of the use of relative terms, and of the niceties of syntax, are indispensable to precision of style, which however, as we use it, is not a *precise* style, allowing no freedom and easy play of thought and expression. One may be a highly imaginative and discursive writer, and yet have sufficient precision of language always to make his thoughts clear to the eye of the reader. The subject and the thought may even be profound and abstruse, but that is the very reason why they should be carefully and clearly expressed. It is not

necessary to be vague if one philosophizes, nor to mingle heaven and earth in language, in order that it may be called poetry. Shakspeare, though sometimes, in his imperial license, he bursts through this rule of precision, is more frequently remarkable for his singular and forcible precision in the use of words, as for instance in that compact sentence from Macbeth —

“To say with doubt, or shake with fear.”

No one but he who had a profound appreciation of the exact force of every Saxon English word, could have written such a sentence as that, so brief and yet so powerful. Men's minds must have balances in them to weigh words, as one weighs gold coin, before they can avoid violating entirely this rule of precision of style. And above all, thus to write, so that nobody can misunderstand, one must first think so that he cannot misunderstand himself.

The second quality of a good style which I have mentioned is force. Without this characteristic, a style may have all other qualities in vain. Without the *gun carries to the mark*, all its beauty and ornament of workmanship are of little value. A forceful, effective style is the result chiefly of strong, clear, and vivid thought. This, formed with sincerity, and earnest feeling, and also with skill in the use of language, makes a style of speech and writing that *tells*. A man who is not in sober earnest in what he writes, is apt to write circuitously, enigmatically, or triflingly. Faith and zeal are noble elements of strength in style. Skill too in the construction of sentences, making them compact, and well defined, promotes strength. No straggling, indefinite sentences, of which the reader may ask, why is this sentence just here? or, why is it in this article at all? Such sentences should be avoided. All the previous qualities of style which we have mentioned, if carefully attended to, go to promote force of style. Yet it is not, after all, by a critical, formal attention to such rules of writing, that a good and strong style is acquired. It is more by the habits of thought, the general discipline of the mind, the character of the reading, and the character of the conversation, society, and pursuits. Style is a general effect of all these causes, a resultant of these several lines: A man who has been an earnest student, who has a definite aim in view, whose heart has fire in it, whose head has thought in it, who has a natural intellectual appetency for manly reading and the society of educated and disciplined minds, will be likely to write and speak in a vigorous, clear, and forceful manner. The great faults of the mass of American writers of the present day are, we think, want of studious thought, want of condensed thought, want of simplicity of thought, and a too great striving after fine, intense,

and sublime language. When the thought is really grand, and sublime, the language becomes the mere vehicle, and unconsciously simplifies itself. This idea of grandeur of style, has yet to be generally appreciated by American writers, and it is in fact the offspring of the highest cultivation, which brings back invariably to nature, for the highest art is the truest nature. It remains for instructors of American youth to be the real reformers in this most important matter. They may plant the germs of a better style of writing and speaking among the rising generation, so that something truly noble and great in literature, and in eloquence, may be the fruits, in our own times and country.

J. M. H.

Salem, August 15.

ARITHMETIC.

WITHOUT intending to write an essay on teaching arithmetic, we propose to offer a few thoughts which some experience in teaching has suggested. We introduce what we have to say by a few extracts from that excellent book, "The Teacher's Manual," by Thomas H. Palmer, A. M., first published in 1840.

"The same pernicious error which was noticed in speaking of the mode of teaching reading and writing, prevails in this science, viz. a neglect of the foundation; a hurrying of the initiatory steps. Without clear, distinct notions of numeration, no satisfactory progress can ever be made in arithmetic; and yet there are schools, where it is not taught at all; where the pupil commences with addition, and is left to acquire a knowledge of the local value of figures as best he may. And even in those schools where it is taught, the subject is passed over too rapidly; valuable deductions that might be drawn from it being entirely omitted."

"The four fundamental processes, addition, subtraction, multiplication, and division, are by no means sufficiently practised."

"The subject of decimal fractions is treated of separately from that of whole numbers, in all our treatises on arithmetic, or in an advanced section of the book. This arrangement is highly exceptionable, and is, probably, the reason why so many complain of the difficulty of understanding decimals, when in fact the subject is so exceedingly simple. Their extreme simplicity confuses them, as from their position in the work they are led to imagine there must be something behind which they do not see; something beneath the surface, which their efforts fail to bring to light; a notion that confuses and mystifies the whole subject. Let us see whether any difficulty could possi-

bly arise, if decimals were taught in connection with whole numbers."

"And, first, let us suppose that notation of whole numbers had been explained to the pupil, so that he understood that figures increased tenfold in value by being moved one place to the left, and decreased tenfold by being moved to the right; and that they were named accordingly."

"What difficulty could any child have, in understanding that, when we had to place figures still further to the right, it became necessary to use a dot, (.) to show the place of units, which no longer occupied the right-hand place; and that the same names were used for the numbers ten times, &c. *less* than units, as for those tenfold, &c. *greater*, only that we *added th* to them; the one to the left of units being called a *tens*, and that to the right *tenths*, the second to the left, hundreds, the second to the right, hundredths."

The author of the above work believes that this whole matter of the notation of decimals, both fractional and integral, "would be perfectly intelligible to a class of children about six years, if shown on the blackboard." . . . "The repetition of this lesson on the blackboard for three or four days in succession would fix the fact thoroughly in the mind of the class, that *whole numbers and decimal fractions were named on the same principle*; both, in fact, being *decimals*, or numbers reckoned by *tens*."

We forbear quoting more from the above work, as it is in the hands of so many teachers. Those who do not already possess it, should purchase it without delay. It is a work of 160 pages, and is sold "*for just cost price*."

The almost universal ignorance of the decimal notation of which the author complains in the above extracts, is the more to be lamented in our own country, from the fact that our currency is a *decimal* currency, and that operations in it can be safely trusted to those only who are familiar with the principles of the decimal notation, fractional as well as integral. The specific rules for performing operations in dollars, cents, and mills, which are given to the learner in most text-books in arithmetic, being arbitrary, and based upon no general principle already explained and understood, are very uncertain in their application; for the reason, if for no other, that arbitrary rules are easily forgotten.

The mode of presenting decimals to the learner along with integers, at the very commencement of his course in written arithmetic, may require more patient labor at first, but this will be amply repaid by his subsequent progress.

Another important means of securing rapid future progress to the pupil, is *rapidity of execution*. This can only be acquired by

long practice upon the fundamental rules. The pupil should, *even in his early exercises in mental arithmetic*, be taught to add columns of figures ; and before taking the common school arithmetics, should have been thoroughly drilled in the four fundamental rules, viz. addition, subtraction, multiplication, and division.

ADDITION. The teacher should write upon the blackboard a column of 1's, and require the pupil or class to add them as he points to them in succession, both upwards and downwards. This exercise is simply *counting* numbers. Let this be practised until the little fellows keep exact time with the motions of the teacher's pointer. Then a column of 2's should be written and added in the same manner ; then one of 2's and 1's alternately ; then one of 3's ; then a column of 3's and 1's ; another of 3's and 2's ; another of 3's, 2's, and 1's, or of 2's, 1's, and 3's ; — not introducing other figures, or *new combinations of those already used*, till the child can add the previous ones with the rapidity of thought, and keep time with the teacher's pointer.

Again, in adding a column of figures, as the following, for example, 4, 5, 7, 3, 2, 6, 1, he should not be taught or allowed to say "4 and 5 are 9, and 7 are 16, and 3 are 19, &c.," but he should be taught to say, "4, 9, 16, 19, 21, 27, 28," and do it as rapidly as he can articulate the words.

In the other fundamental operations, the same rapidity of execution should be aimed at, and the pupil should be drilled in them till it is acquired. Not only will such drilling render his subsequent progress rapid and easy, but the habit of promptness and close attention thus acquired will not be confined to exercises in arithmetic, but will be more or less prominent in every thing he undertakes.

It is an excellent practice, as the pupils progress in the study of arithmetic, besides requiring them to show their work upon the slate, and to explain every step in the process, to dictate to them at every recitation an example similar to one in the lesson just learned, for them to perform on the spot. As soon as any one has solved the problem, he will pass his slate to the teacher, who by a glance of the eye will see if the work is right, and when all have done it who can do it promptly, the slates may be returned, and another example given. Each scholar will, of course, be informed whether his work is correct or not, and incorrect, be required to correct it afterwards. This mode of examination will furnish a very important test of the pupil's knowledge of the lesson, and encourage the rapidity and correctness of execution so indispensable in an expert accountant.

Frequent reviews in arithmetic, as in every other branch of study, are of the highest importance. The teacher should *know* that the class is so familiar with every principle already learned that he can apply it correctly, and not be satisfied with knowing that he was once familiar with it.

With this end in view, viz. *perfect familiarity with principles and with their application*, the teacher will not confine himself to the exercises prepared by the author of the text-book, but will extend them till the end is attained ; for no author can anticipate the precise amount of exercise each pupil will need upon any one principle before he is prepared to advance to another.

As one means of securing facility of execution, the pupil should be required, as far as practicable, to prove his work to be correct. For example, all operations in division should be proved by multiplication ; those in reduction ascending, by reduction descending ; and the reverse, when the pupil has progressed far enough to be able to do it. Operations in proportion should be proved by analysis, &c.

Let it not be said that the methods here recommended will render the pupil's progress slow and tedious ; for so far from this being the result, he will, by such methods alone, acquire that facility and correctness which are essential to rapid and satisfactory progress in future.

The teacher should ever bear in mind, that all the topics treated of in arithmetic are not of equal importance to every pupil, and that he should adapt his instructions in this study, as in every other, to the peculiar wants of the pupil. The scholar whose opportunities for learning arithmetic are very limited, should be exercised very thoroughly in the elementary rules, and in their application to as great a variety as possible of common business transactions. He should be encouraged "to make up questions" for himself, and solve them ; and every means should be used to render the knowledge he may acquire most useful to him when his short term of pupilage shall have expired. The pupil who is intended for the counting-room should be carefully drilled in percentage, equations, accounts current, &c. ; the future mechanic should be as thoroughly drilled in the square and cube root, and their application to a great variety of practical examples, and in mensuration and the mechanic powers.

May we be indulged in a single remark in reference to recitations conducted by question and answer ? It is this. Every answer of the pupil should contain a distinct and entire proposition. A few examples will illustrate our meaning. *Teacher*. "How many are 8 times 78 ?" *Pupil*. "Eight times 78 are 624 ;" and not "624" alone. *Teacher*. "What is the rule for reducing compound fractions to simple ones ?" *Pupil*. "To reduce compound numbers to simple ones, reduce all the numbers to a fractional form ; and after cancelling," &c. This method of answering questions has the sanction of antiquity, as well as of common sense. Thus the catechism of the Westminster Assembly. *Quest*. "What is the chief end of man ?" *Ans*. "Man's chief end is to glorify God, and enjoy him forever."

THE SCHOOL CASE.

WE find the following remarks in the Lynn News, and, at the request of many of our subscribers, copy them, under the conviction that they will possess interest for all the readers of the Teacher. A few explanatory remarks may be necessary.

Mr. King, who is well known as an active friend to all educational movements in our State, is, and has been for many years, the highly successful principal of one of the Grammar Schools in the city of Lynn. A few weeks ago, he found occasion to discipline one of his pupils, and thereupon received an abrupt call from the father, Mr. L. Josslyn, who was quite insulting to the teacher at the time, and subsequently requested the committee to investigate his character, alleging that his numerous acts of abuse disqualified him for the office. The result of this investigation, not tending to impair the confidence of the committee in Mr. K. as a faithful and efficient instructor, the aforesaid parent, who is the editor of "The Bay State," a partisan newspaper, continued to insert in his paper articles of the most abusive and annoying nature in reference to Mr. K. and his friends. But failing to accomplish his object, and drive the teacher from his post in this way, he circulated a petition, and obtained signers, for Mr. K's removal. This petition was sent to the committee, who, after six or seven prolonged sessions, devoted to an investigation, decided against Mr. K's removal, — one only, out of fifteen, voting otherwise. It was at the close of this long-continued investigation that the following excellent and judicious remarks were made by the Rev. Parsons Cooke, D. D., a member of the committee.

MR. CHAIRMAN : — I congratulate you, and this board, on having reached this terminating point of these investigations. And though our patience has had a severe test, I think our time has not been wholly wasted. For one, I confess that I have received new light. I had no previous acquaintance with Mr. King. I had never spoken with him, till after these matters of complaint had been brought before us. My apprehension of the case then was, that, as it is human to err, it would probably be easy for his opponents, by a scrutiny of all his acts for four years, to find some acts of indiscretion — some acts which might, in a severe judgment, go to his disadvantage. For few of us have attained to a perfection, which can qualify us to pass such an ordeal unscathed. I have expected that it would be made to appear, when we came to this investigation, that he had committed some faults, which would be a source of deep regret to his friends and to himself ; while I did not expect that there would any thing appear which would justify our taking the severe measure contemplated by his opponents.

But, sir, I must say, that I have been happily disappointed. Our

friend, I presume, has his faults ; but they have not been made to appear on this occasion. No little labor, zeal, and skill, have been spent, to make them appear ; and yet they do not appear. After balancing and scrutinizing the testimony given, *pro* and *con*, I am free to say, that no act of his has been fairly proved, which strikes me to deserve the name even of an indiscretion. And the whole effect of the investigation has been, vastly to elevate Mr. King in my esteem, both as a teacher and a man.

Let us glance at the facts in the case. Mr. King has labored in this school over four years. It has been shown, that this school has usually, and from a variety of causes, presented uncommon difficulties to the teacher. These difficulties have, in a great degree, originated from an unusual forwardness, on the part of a portion of the parents, to gratify a morbid sympathy with truant and ungoverned children, by interfering against the wholesome discipline of the school. Be that, however, as it may ; it has been made clear that such is the fact, and that these instances which have come before us, of over-sensitive parents, complaining that their children have been punished too severely, are in melancholy keeping with the earlier history of the ward. This state of things made Mr. King's place no sinecure. But it has been shown that Mr. King, after he came here, soon surmounted the difficulties of his position, and, with an amount of punishment decidedly less than his assistants and the committee who hired him and had the first supervision of his school thought to be needful, he soon gained the control of the school, and, till this late storm appeared, he has maintained a successful course. And though doubtless no little pains have been taken to cite every case of noticeable punishment, the instances have been very few, considering the length of time — very few, notwithstanding the special difficulties of his position — very few, considering that, in almost every instance when he did punish with any thing like severity, the parents interposed their complaints, thus encouraging the children in their disaffection to the discipline of the school. For four long years, this teacher has toiled on, meeting the difficulties which every day occurred — brought in contact with children of every variety of disposition ; and yet, all of that time, has enabled his opponents to make only that show of instances of severity that they have made. And this I regard as a special wonder.

Gentlemen of the committee, many of you have had experience, as I myself have had, in this honorable yet thankless business of teaching. You know its trials, and its multitude of perplexing cases. And I am sure that, from your own experience, you will regard it as a wonder, that so little appearance of undue severity in this case could be produced. The teacher of a public school that maintains a healthy discipline, and gives universal satisfaction, so that neither child nor mother moves a tongue in complaint, is a prodigy that wants a name. If our best-regulated schools have for the last four years had an average of less punishments, I am much in error.

Look at the case a little more minutely. Look at the evidence touching the teacher's habits of self-control. Except in one instance of hearsay, specially sent for to Lawrence by way of Danvers, and to which, in the circumstances, not the slightest credit is to be given, it

appears, by the universal concurrence of witnesses, that Mr. King is at the farthest remove from passionate. Yea, on this point we need no witnesses. We have seen him with our own eyes, day after day, under the most provoking assaults upon his character here made. And we have seen him calm as a summer's morning. Not a passionate word has he uttered ; not even an involuntary sign of irritation has he given. A total stranger, coming in here, and carefully watching his countenance, while traduced, arraigned as a culprit, and worried by provoking questions, might, from the very countenance of the man, read in him high and noble qualifications for a teacher. "He that ruleth his spirit, is better than he that taketh a city." It appears that he has acted as one who regards the necessity of punishing a child, as a grave occasion ; that he has not allowed himself to punish, except on the coolest calculation ; that he has a rule of calling a witness, who may testify as to the extent of the punishment. Such a one is not apt to punish with undue severity. Most excessive punishments come of passion. One who controls his passions is more to be trusted in the sacred interests of the education of your children, than one who has the most transcendental theory of moral suasion, without self-control.

The testimony thus concurs to show, that Mr. King's administration has been marked with the utmost self-control, and that he has sustained good order, with a very small amount of punishment. What cases of complaint, as to his acts of punishment, had occurred previous to the present municipal year, had come under the notice of previous committees, and been treated according to their merits, to the full justification of the teacher. At the close of the last municipal year, at the annual meeting of the ward, it so happened, providentially, that the ward, in its organic capacity, in a meeting unusually full, voted a unanimous approval of the administration of Mr. King. Here is our assurance, of what indeed we gather from other sources, that, up to that time, his labors had been well received by the great body of the people ; that, except in individual instances of over-sensitive parents, such as are constantly occurring under the best teachers, there had been no complaint.

This state of facts enables us to trace existing difficulties to a single event of recent date. The gentleman who first petitioned for Mr. King's removal, it seems, had sent his son to school under instructions to resist the teacher in certain cases ; that is, to refuse to answer, when required to give testimony respecting another. A case of discipline occurred. The boy was required to answer a question, and he refused. The command was repeated, and he decidedly refused. The teacher took him by his arms, to carry him from the seat to the platform. The boy made resistance ; and while the teacher was bringing him to the platform, the boy uttered threats, and said : " My father will prosecute you ; my father will not have me punished." The question now was, whether the teacher, or the boy, should yield. For the teacher to have yielded then, would have been a virtual surrender of the control of the school. He applied the rod till the boy surrendered ; and fortunately, he reached that result, without what, in my view, could, in any proper estimate of the circumstances, be called an undue sever-

ity. The boy's submission was gained without lasting wounds or visible bruises.

At this point, to the great injury of the child, and of the peace of the community, the father interfered. With threatening words, gestures, and weapons, he entered the schoolroom, and approaching the teacher said: "You have been beating my boy, and I'll give it to you." "I'll pound you into inch pieces." "I'll beat you to jelly." "I'll make the ward too hot for you." "I'll turn you out of this school." "You and I can't live in peace in the same ward." "You have beat and banged my boy, the day after election, because the vote went against you."

Here may be found the real commencement of the strife, and the commencement of the real causes why the committee have been moved to dismiss the teacher. It plainly appears, in its first beginnings, to have been a matter of personal revenge. And there was a fitness and propriety in that gentleman's coming forward alone, in the first instance, as the sole petitioner. It was most purely his own cause. He doubtless had friends sympathizing with him, but few who, previous to this, had any purpose to ask for Mr. King's dismissal. But we find here, not only the beginning of the reasons of Mr. King's dismissal, so far as those reasons consist of alleged misdemeanors of his, but here is the end of them. Nothing of the kind is alleged to have taken place since that occurrence. So that really all the reasons, in view of which we are to act, are reducible to this narrow space.

The question is, shall Mr. King be dismissed, because, when he punished that boy, he committed an offence that properly works a forfeiture of his place and standing as a teacher? If there were an error, and an indiscretion, in that act of punishment, and that stood alone, we should be taking high ground, indeed, to dismiss a teacher for a single offence. Do we require absolute perfection in our teachers? Where is the teacher who could meet such a requirement? But, in this transaction, I see no offence. I see not what else the teacher could have done, consistently with the ordinary principles of school discipline. If you rule that there shall be no corporal punishment, or that a teacher shall not use testimony as it is used in civil jurisprudence, of course you find him in fault. But, by the same ruling, you condemn not Mr. King alone, but all our best teachers. And a rule of that kind is not to be applied in the concrete, before it is enacted in the abstract. Suppose it be your private opinion, that no corporal punishment, and no testimony of one pupil against another, should be used; you have no warrant to condemn a teacher for using it, when you allow its use by all other teachers, and when they are sustained in it by a wellnigh universal usage. Those questions, then, have nothing to do with his case, and cannot intervene, till you have first established a rule, and posted it up in every schoolhouse, that there shall be no use of testimony, nor of the rod. And if that be so, I challenge any candid man to find the slightest fault with this act of punishment. The child's resistance to a reasonable order of the teacher, and his resistance with bodily force, and with threats of prosecution, and of his father's vengeance, compelled the teacher to proceed with the rod; and the application of the rod ceased as soon as

the boy submitted, and no visible injury appears to have been done to him. I put the question to each member of this committee, What could you have done less, in a similar case? and can you find it in your consciences to condemn and displace and discredit this teacher, for anything which you can find in this act?

This, by the way, is an act on which you have already passed your judgment; and, by a decided vote, you have refused to censure it. For, whatever may be said about your refusal to hear a report of your sub-committee about matters which you did not judge to be properly under your jurisdiction, it is a fact, that *you have both heard and adjudicated this case before*. This the father of the boy fully admitted, in the commencement of these proceedings. He said, that he had no personal interest in asking us to take the chairman's notes as an impartial record of the case, for, as far as the case of his son was concerned, the committee had already acted in proper form. And yet, with singular consistency, he closed his work of presenting testimony, with a demand that we should effect a resurrection upon the chairman's notes of that case. So far, then, as this single case is concerned, you have, in special indulgence to the accusers, put the accused on trial the second time for the same offence. And now, after the scrutiny of a second trial, this act, which is the hinge of the whole controversy, has a triumphant vindication. It challenges criticism itself, to lay its finger on a single fault in it.

And if nothing in this act condemns the teacher, shall we find the grounds of his condemnation in any of the subsequent proceedings of the parties? Are the committee bound to act on the *proclamation* of the accuser? True, he has declared that he will make the ward too hot for the teacher, and with well-directed industry has he labored at the bellows; but has he shown *us* sufficient reasons to *justify us* in adding fuel to the flame? He has given us an affecting illustration of the power of a single man to move the elements of strife and disorder, but no reason why we should lend ourselves, and the sacred interests committed to us by our fellow-citizens, to him, as the tools of his unworthy purposes. "In vain is the net spread in the sight of any bird." That declaration, made in advance, that a popular movement was to be generated, that a public opinion against Mr. King was to be manufactured, with the deliberate purpose of effecting his removal, as a mere matter of personal revenge, should satisfy us, in an instant, as to the nature of the whole transaction. We cannot be so weak as to regard this movement as proceeding from pure love to the cause of education. We cannot reach that exuberance of candor and charity which places the movement on the single grounds named by the petitioners, when the author of the movement in the outset proclaimed another and far less worthy purpose.

It was natural that the author of this movement should have been touched by a remark of mine, made in these proceedings, that while "I respected the petitioners," as in duty bound to my fellow-citizens, "I had no respect for the petition." But for the justice of that remark, after what we have seen and heard, I appeal to you, Mr. Chairman, and gentlemen of the committee, to what respect is such an instrument of mischief and injustice entitled? Coming forth, as

it does, after and in pursuance of a declaration of that gentleman, that this ward was to be made too hot, &c., coming as the instrument of that design of personal revenge, yet coming under false pretences of tender and pious regard for the interests of education, what respect does it deserve? What but the deep reprobation of every honest and honorable man?

Mr. Chairman, you fill, in this city, a high and honorable position, by the free choice of your fellow-citizens. Suppose, now, some individuals, as a matter of personal revenge for some supposed offence, should draw up and circulate a petition for your impeachment, on the vague ground that our civil interests require it. Suppose that they carry this petition round to confiding friends, and say, "Our mayor has been guilty of such and such flagrant acts, and you must trust us for it; we will show it in due time." And suppose that advantage be thus taken of that ease with which it is notorious that men sign the petitions of their friends—advantage be taken to multiply names against you; and, having counted their hundreds, suppose the petition be triumphantly unrolled, and a declaration made, that here are the names of so many men, good and true, your own neighbors, who know all about you, all legal voters, and all have seen reasons why you should quit your office at once, without even a hearing of the case, on the mere testimony of the petitioners. What respect could you have for such a petition? Yea, with all *that intense regard for the people for which you are so distinguished*, what respect could you have for such a petition? Would a serpent hissing in your path appear less entitled to your regard? And is it not the solemn duty of this committee, to utter the sentiments which they can but feel towards such an instrument, and the unworthy acts of which it is the visible representative, before it passes from their table?

I have confined the view to the single case of punishing the boy of Mr. Josselyn, as embracing the only act of punishment which properly comes into question before us. The reasons are manifest. The other cases alleged have been either virtually or expressly acted upon by the previous committees, to whom they belonged, and who were nearer the events, and could form a better judgment than we can. More than one of those cases, and those of which the most is made, came under the notice of the prudential committees, who examined them enough to be satisfied that the punishment did not exceed the occasion. Those committees come here, and make that declaration. Now, it seems to me, that our position will be somewhat awkward, in condemning the act of those judges on their own testimony. Who has put us in these seats to sit in judgment on the acts of those judges, having acted in their own jurisdiction? It would seem that we should be constituted a court of impeachment, before we can thus be the judges of the judges; and then, it would be a stretch of propriety, to use them as witnesses and condemn them on their own testimony. Nay, if we, looking at the subject at this distance, were convinced that those committees had plainly erred, in approving the teacher's acts, our relations to them would not admit of an act of implied censure, in such personal matters. For they had proper jurisdiction in the case, and we had not. They had the facts fresh and living before them; we take them through a long-drawn tube of hearsay.

But is there any evidence of error in those committees? I see none. Nor does it appear that those cases of punishment were of sufficient importance to have attracted any general attention of the ward. They evidently had not in their own time the power to move the public passions which has now been given to them by artificial means.

In matters of this kind, as well as in many others, this committee is bound by the acts of previous committees. At least, we are bound to this extent: we are bound to treat a teacher as in good standing, when they have declared him to be so, till we find evidence, *in the proper range of our own duties*, to convince us to the contrary; especially when it is to be presumed that their means of knowledge were better than our own.

And now, what have been these acts of these committees? Three years ago, and after Mr. King had been in his place one year, the committee said, "This school holds a high rank, and is an ornament to the town." Two years ago, the committee uttered their deliberate judgment, in their published annual report, and say, "This school maintains the high position which it had previously maintained." The last year's committee, after specifying several points of excellence, and condemning nothing, say, "The result of the examination was entirely satisfactory." These three committees, it must be remembered, were mostly composed of different persons; and yet they all concur in one judgment. And a decent respect for ourselves, and our office, requires that we shall not treat their judgment as a farce.

But it is not committees alone that have united to give Mr. King this high character as a teacher. The ward itself, the people in their organic capacity, have sat in judgment on his case, and that after all these instances of punishment had occurred. The people, at an unusually large meeting, have, by a deliberate vote, declared their unanimous approval of Mr. King's administration; and not only so, they have passed a vote of thanks to him for it. And now, what decent pretext can we have for going back of all these official and organic acts, to find matters of censure against Mr. King? We have been abused without measure, by tongues and types, for not having done it in our previous action on this subject. But it is a plain case, that we should be clearly censurable if we had done it.

But suppose we consent to glean in that field; from all that appears, our gatherings would be small. Patience has had her perfect work, while we have listened to the recitals of the case of the Mills boy, of the Seger boy, the Bisbee boy, and others. As it regards the first, the contradiction was not only between different witnesses, but between different parts of the story of the same witness. It seems that this boy, by the testimony of his own mother, was "very roguish," and "full of mischief," and yet a "remarkably good boy," of the very "best disposition," and best managed "without any punishment." And yet he has had the misfortune to be punished near to death in more schools than one; yes, and to be sent to school by his own mother when he had nine large bunches on his body, the festering wounds created by previous punishment; yes, and to be sent thus maimed to the same school where he had received those well-nigh mortal wounds; and that when his mother really apprehended danger,

that the master would kill him in another onset. And yet, though this was so near to a case of life and death, strange to say, not one of the prudential committee got a sight of his wounds, though they were not wanting in attention to the case. And though in a previous flogging by another master, he was seriously and permanently lamed in the hip, the mother could not tell which hip it was. The mother testifies that the whole surface of the boy's body was discolored with bruises, from the small of his back downwards; and the physician who was called to see him testified that there was only a single spot discolored, and that of the size of a half dollar. This testimony, however, is a little elongated by another witness, who testifies that the physician said it was of the length of his finger. So much for that case.

The case of the Seger boy claims its place in this consideration, from the fact that the boy, by a constitutional tendency, which inheres in the family, which appears in one of his brothers, and in his own present experience, fainted after receiving a punishment which was proved to be slight. It was the fainting only which gave eclat to this case; and the much severer punishment which he had received at another time, without fainting, would have passed unnoticed but for this. But it is quite too much to condemn a teacher for the boy's fainting, since it appeared there was no severity in the punishment itself.

The Bisbee boy next claims attention. Here Mr. King is blamed, not for the punishment, but for being a silent witness of punishment by the teacher of a primary school. It seems that a habit has prevailed, of one teacher calling another as a witness, in cases where a serious punishment is needed; and Mr. King is called in, to bear witness in this case. The boy, attempting to shield one hand from the ferule, by the intervention of the other, had his knuckles severely bruised, and Mr. King took hold of that other hand, and held it back out of the way. This was the head and front of his offending. He did not advise to the punishment; he did not aid in it; he had no agency about it, except to hold back the boy's hand from receiving bruises, and to caution his teacher not to strike the back of his hand. Yet this is brought in against Mr. King as a grave offence. It does not appear that the teacher exceeded the limits of a wholesome severity in that punishment; but if she did, he is not responsible for it. And it clearly shows the great scarcity of causes of complaint, that one so foreign to the case should be so lugged in. Surely, Mr. King's opponents are grateful for small favors in this way.

And as to these cases generally, it must be borne in mind, that where there was an approach to severity, there had been special aggravations of the offence. When the child resists the teacher by struggling, kicking, pulling out his watch, or throwing pitchers at his head — especially when other scholars come to the rescue — the complaint of severe punishment comes with an ill grace. What else would you have a teacher do in such cases? Would you have the order of the school like an inverted cone, bottom upwards? — the master, no master, yielding to those who tell him to his face, "I did not come here to obey?"

As to the cases where visible marks of the rod have been left, no fault of the teacher has been shown. A smart blow upon the muscu-

lar parts of the body will often leave, for a while, a red spot, when no more pain has been inflicted than should be ; and yet no real injury will follow. And also a child, bringing in his other hand or elbow to fend off the ferule, may have an accidental blow inflicted on the knuckles or elbow, without the least blame of the teacher. So a child, resisting in his seat, may have his shin or his hip struck against the bench, and discolored, without any fault of the teacher. Of this nature appear to be the cases before us.

Thus we have before us the grounds on which we are asked to pass censure on a faithful and successful teacher. Sum up the whole, and you have a mass of the merest trumpery.

And now, Mr. Chairman, and gentlemen of the committee, I will not so insult your understandings as to assume it to be possible that you can grant the prayer of the petitioners, on such a basis as they have presented you. You act for public interests, and under public responsibilities. These things are not done in a corner. Our actions, and our reasons why we act, are to be widely known, and scrutinized ; and I rejoice in it. Our judgment is to be rejudged. And we shall need strong reasons to justify us before an enlightened public, in putting down a teacher, who, by the force of his talents and faithfulness, has acquired and so long held so high a standing. But do we find any of these strong reasons here ?

But some will say, Whether Mr. King is right or wrong, he ought to be dismissed, for the good of the ward requires it. Such a sentiment, and especially in this case, deserves to be denounced as monstrous. It conveys a deliberate purpose of injustice to the teacher, and to the greatest part of the parents interested in his labors. It has been made to appear to us, that more than three to one of the parents interested desire the continuance of their teacher. They feel deeply and strongly, as those having a deep interest in the question before you. Irrespective of what justice requires for the teacher, they have in their own interests the rights which naturally inhere in majorities. And by what principle of democracy or common justice will you require the many to surrender to the few ? If they were disposed to concede the point, and make a peace-offering of their valued teacher, you would then have another question to consider, whether you could, in justice to Mr. King, sanction such an act ; whether you could fix a stigma upon his fair fame, and work a disqualification for future employment in his profession, when he has so deserved better things at your hands. For the present circumstances of the case would greatly embarrass your action, on such a principle. Much paper has gone abroad against him, waiting for your signature or indorsement. Advantage has been taken of the fact that his opponents have the control of a newspaper. This organ has been used, without stint or decency, in aspersions both of Mr. King and of the committee. The publications have been all upon one side. Some of them were grossly libellous, and all have been sent abroad to hold up this teacher to public odium. And I honor the teacher's forbearance, and proclaim it to his credit here, that he did not use the advantage which the law gave him against his fierce antagonist. Here is another proof, by the way, of his self-control, which so eminently qualifies him for his post. He has not even made a single appeal

to the public; while an editor, inflamed against him, has kept his own columns filled with abuse, and brought to his aid a host of petty scribblers in sympathizing papers.

Yea, our town has been disgraced in the character of these publications. And can we give even a seeming sanction to all this? If we yield to this shameful movement, on the ground of mere expediency, we shall infallibly have the credit of having done it on other grounds. Gloss it over as we may, protest and disclaim as we will, it will be trumpeted, at home and abroad, that we have decided in favor of the petitioners, and passed the seal of our justification to these acts. The authors of this movement have, by the publications which they have sent abroad from Dan to Beersheba, and by their gross misrepresentations of the facts in the case, created a case for us. They have compelled us to act on the principle of naked justice to Mr. King, or to have our action perverted, and represented as a condemnation of him. There is now no choice for us but a justification or condemnation of Mr. King. And you are to look simply at the grounds of the proposed condemnation, and act on the simple question, Are they broad enough and solid enough to bear such a burden?

But still it will be urged, that the peace of the ward will be promoted by our dismissing this teacher. Is it so? This much is true, that the peace of the ward has been as well sustained as ever before, during the four years of Mr. King's labors, till now of late. And the permanence of such relations is usually better adapted to peace, than frequent changes. But how do we know that it will tend to peace? We cannot reach that conclusion, without assuming that the majority are men of peace to such an extent that they will sacrifice their own interests and the character of their favorite teacher for the sake of peace, while the minority will not yield even justice to the persecuted. Such an assumption I will not make; such an assumption I will not act upon.

Nor is this a question limited to the peace and interests of one ward. If we yield to injustice here, we open a way to injustice elsewhere; we open a way to an influence which will act disastrously on all our schools. We are asked to do an act which will fix the condemnation of the public authorities on acts of wholesome discipline in the schools. We are required to take the part of truant and disorderly children, against a faithful teacher. When it has come to such a pass, already, that boys will resist their teachers by force, by throwing pitchers at their heads, and with profane oaths, with threats of prosecution, and their parents' vengeance, we are asked to come in and give aid to these elements of disorder. It seems that the unruly boys, in the cases under consideration, resisted the teacher under the false apprehension that they were to have the aid of the committee — that the rumor among them was, that the committee were about to turn him out. Have we come here to fulfil such a prophecy? If we do this thing, we shall carry disorder into all our schools, and convey an impression that the unruly may always calculate on the sympathies of the committee.

Now I put it to the committee, whether the same means, used by the same men, and with the same industry, would not have brought against any teacher as much appearance of wrong as they have in this case. This is a mode of operation against which no teacher can stand.

Yes, but for the sake of peace, and because there is such a bad state of feeling in the ward, we are asked to give place to this storm. Sir, the claim is exorbitant. To give peace to a ward in which such elements and agents of strife exist, is no trifling work. It has been shown that there has ever been a small number of parents here who were ever ready, on slight occasions, to raise complaints, and embarrass the order of the school. It is not our assertion, but the testimony of aged and most respectable witnesses, that a want of peace has been one of the leading wants of the ward for a long time. And now, to require us to give peace to this ward, is to require what our predecessors could not do. And it is too much to require us to sacrifice the teacher for the sake of peace; especially when the hope of peace, even by such a sacrifice, is so slender. No; rather let us do right, and then we shall be in the surest way to ultimate peace — first pure, and then peaceable.

The authors of this disturbance are the last persons who should claim that we shall make peace by the sacrifice of their victim. Few of them, I trust, will now have a face to say, that there are in the demerits of Mr. King sufficient reasons for his dismissal. I will venture to say that they do not expect us to dismiss him on such grounds, but because some of the petitioners wish it, and because they think that the teacher's usefulness has been destroyed, they think it right that we should grant their request. Sir, it is a principle of law and common sense, that no one shall take advantage of his own wrong. It is not competent for these men, after having manufactured a public opinion for the ruin of the character and usefulness of this teacher, to turn to us and say, "True, we do not justify all that is said and done in this business, but it is a fact that the teacher's power for good is seriously maimed, and we ought for that reason to displace him."

No, Sir, that principle of action I abhor. If these men have seriously obstructed the usefulness of this teacher, be it so; and let the guilt rest upon their own heads. I will not absolve them by a pollution of my own conscience. I will not lend myself to finish the work which they have begun, and to fix an official seal to the condemnation of a good teacher. Nay, if I knew that the present interests of the school would suffer by retaining the master — a thing which I believe to be far from fact — yet I should feel bound to retain him till I was convinced that he had deserved dismissal. For in that case a present injury to the school would tend to the general good; whereas, if you act on the contrary principle, and give way to the force of every faction that can disturb a school, and say that a master must go as soon as a faction has impaired his influence, you offer a premium for factions, and license the elements of disorder to do their worst.

No, sir, if this faction have impaired the influence of this teacher, for the sake of justice and the common good of the schools, let him stay, and let the sin be upon their own heads. We shall be clear in the matter, and his labors unfruitful here will be compensated in solid benefits elsewhere accruing. I have always found that the best way to meet such elements of disorder is to face them squarely, and to give place to them — no, not for an hour. If you value the interests of

education, of which you are the constituted guardians—if you seek the good of the rising generation here, and of your children's children, let simple justice be the pole star of your course.

EDUCATION PRACTICAL.

THERE is a tendency widely prevalent, and we fear rapidly increasing, to exchange *prematurely* the quiet discipline and intellectual culture of our schools for the active employments of business, or the pernicious indulgence of youthful leisure. This tendency is sadly felt by the teachers of our higher schools, whose pupils are thus withdrawn at the very period when previous training and increasing mental strength and development, would contribute, in the highest degree, to the pleasure and success of more mature and protracted study. It is seen in the multitudes of unemployed youth who are to be met at the various resorts of excitement or indolence,—in the almost entire disappearance of a former class of pupils of pleasant memory, once denominated “the *great boys and girls*,” and in the almost childish visages of many who have assumed the occupations and garb of maturity. It may also be discerned in the very small proportion of the young of either sex, in our cities and villages most favored with the means of education, who ever enter the schools of the highest grade, or even entertain the wish of availing themselves of the privileges thus afforded them; whilst, of those who commence the higher course, large numbers, a majority perhaps, continue but for a brief period,—willing, indeed, to pursue the prescribed course while no other employment may be had; but eagerly awaiting any opening which may admit them to its privations, its temptations, or its toils. The wonders of science, and the beauty of wisdom, are in vain unfolded to eyes which cannot see. Appeals in behalf of the higher claims of the intellect and the rich rewards of a well-stored and cultivated mind fall upon marble ears. The thoughts, the hopes, and the *erring judgment*, are all engaged in other directions, and to these inducements the heart is adamant.

This tendency we do not hesitate to pronounce a *serious evil*, and one which claims the earnest attention of teachers and the friends of education. We do not question the necessity, which in some cases compels, nor the expediency, which, in some others, invites, to this premature abandonment of the privileges which an enlightened and generous community so freely extends to all. But, abating all cases of necessity and unquestioned expediency, there will still remain by far the larger portion who forego their choicest temporal good for no sufficient

cause, and dispose of their birthright for less than a supply of a present and transient necessity. We do not overlook the fact that many hail the very thing we deplore, as one of the fruits and proofs of the excellence of our school system, on the plea that the facilities for acquiring knowledge are so much increased, that a *sufficiency* of learning may now be gained in a much shorter period than formerly; nor do we intend to waste words upon the false and narrow basis upon which the plea is founded. For, if "wisdom is better than riches," — if "the merchandise of it is better than silver, and the gain thereof than fine gold," and yet the choicest viands of the feast of knowledge are all untasted by multitudes who are bidden to it, — if thus the crown is withheld from the head of that system to which it most justly belongs, or at the least is deprived of many of its jewels, — if, in fine, the generous and protracted efforts of the wise and good to inspire a *love* of knowledge, and provide the means of attaining it, are to result in any thing higher than hastening the day of entrance into the warehouse or the workshop, or in any thing worthier than thwarting the munificent designs of that Providence, which has assigned so long a duration to the period of youth, as if for the very purpose of guarding its mental and moral development; — then we cannot err in opposing that spirit, which assigns to the various occupations of life what it deems a *competency* of knowledge, and hastens to close the door to all which lies beyond. That spirit which not only errs in assigning the highest value to the lowest quantity, and thereby exalting what should be the *means* to the position of an end, but with equal blindness overlooks the surest method of securing even the fancied end itself.

The *causes* which are usually assigned for the evil in question, we do not wish to discuss. They are various, and all more or less efficient; and all, moreover, frequently and fully exhibited. But there is one so general and efficient, and either embracing or supporting so many others, as to merit a special consideration, and that is, erroneous or defective views of the *true nature of the Practical*, and consequently of the *Practical Nature of Education*.

Few indeed, at the present day, lightly esteem education *as such*: all acknowledge and eulogize its worth. But most persons are devoted to a *practical* life, and whilst they would covet a practical education, they do not esteem education *in the abstract*, as practical. Here may the earnest and enlightened teacher take his stand, and do good service to the cause in which he is enlisted. Let him listen with favor to the usual request of parental solicitude, that *practical* studies should alone be taught. Let him have the wisdom to direct the current which he cannot oppose and instead of attempting to

allay the passion for practical pursuits, let him be foremost in demanding them. But, in answer to the question, "Who will show us any good," *what is practical?* let *his* voice be heard, clear and firm, asserting and maintaining an unqualified "Eureka." Nay, more. Let him not be satisfied with convincing the understanding; but follow up his conquest by appeals to the conscience; and *because* knowledge, in its widest sense, shall have been *proved* to be practical, let its acquisition, to the fullest possible extent, be urged as a *duty*. If, in this general method, no success shall be achieved, little but adventitious improvement may be expected from any other.

The diffident and desponding, to whom the fruits of knowledge seem inviting, but "too high" for *them* to attain to, will be aided by sympathy, and may yield to words of counsel. And happy he, who, drawing from the archives of the past, and the bright examples of living men, the innumerable incentives to persevering industry and self-denial, may incite them forward in the pathway of the scholar, to the *scholar's reward*. A more thankless task will await him, who, by his own personal influence and efforts, shall hope to make any considerable advance against that eagerness for material pursuits, and impatience of mental discipline, which characterize the larger portion of the young, and that apathy towards any decided efforts in study, beyond those essential to the mere purposes of business, so universally prevalent. But let the judgment be set right, and motives to intellectual exertion be drawn from the *right source*, and much will be secured, and secured permanently. Now we know of no surer method of attaining these results than the frequent and earnest illustration of the proposition already stated; that, in whatever manner or degree any of the ordinary employments of life are practical, education is eminently so. Are patience, self-control, and a close and exclusive attention to one's own affairs, practical? Where shall they be more successfully acquired than in the exercises of a well-regulated schoolroom? Are quickness of perception, the power of communicating knowledge, correctness of judgment, and refinement of taste deemed practical acquisitions, let it be shown, as with a sun-beam, how the various studies of an extended course, in a hundred ways, contribute to their growth. Is providing for the nourishment of the body, and the increase of goods, the "one thing" practical? Educated industry will not fail of the preëminence here. Is the improvement of mankind, the doing good to our fellow-men, an object of paramount desire? Lay aside that musty volume; Greek and Latin will do for the recluse; we wish for something practical. Thus may one have addressed the poor monk of Erfurth, as he toiled in the solitude of the cloister. But Reformation lay hid in the knowl-

edge he was acquiring, and the Protestant world is to-day the *practical* result of Luther's study of the classics. And so might every step in the world's progress be a triumphant rebuke of a similar demand to banish abstract study.

But surely *railroads* are *practical*. Yes, but *why*? Because they furnish facilities for travelling. But of what use is that? Surely, to create and extend business. But of what use is *that*? To increase the comforts of life; to enable men to build and furnish houses; in a word, to create wealth; and wealth may insure leisure, and freedom from toil. But, once more, of what use are these? of what *practical* value, *what*, unless to enable their possessor to devote to purposes of *intellectual and moral* cultivation, the time and powers which must otherwise be devoted to his physical wants? For none will claim as a practical desideratum that vulgar leisure which, without refinement, displays its vanity or grossness, and which, without the previous toil, is as much the possession of the peacock or the swine, as of any of our favored race. Here, then, we find business, in its most material forms, culminating in education. He then, who *directly* and in early life, secures that, which years of toil and material changes are alone subsidiary to, is the *practical* man, and the practical is that which most immediately ministers to the highest aspirations of our nature. The stately monument is practical; for it calls up the memories of the past, inspires hope in the future, and strengthens the love of country. Much more does the study of history do the same. But our object is statement, not illustration. The human soul was not designed to be materialized in its passage through this world. It will at length return to God who gave it; and *he* will be found to have been the most practical, for all the high purposes of his being, whose spirit shall return at last, not a "withered and a sapless thing," but full grown and vigorous, expanded in its powers, to honor "Him who gave it." And here is the moral element of most direct and powerful influence over the young, in promoting their education. Let it be clearly seen that *truth*, all truth, is the appointed nutriment of the mind; and that, to the *extent* of one's privileges, he is *accountable* for its improvement. In a word, let it be well understood and *felt*, that for one's own happiness, or that of the world, a well-educated mind is more practical than any physical attainment, and that the duty of devotion to study rests on something more authoritative than choice or interest, and we may reasonably expect the evil of which we complain, not, indeed, to be done away, but to be diminished, and education may be more generally welcomed as the truest expediency, and as a mandate of highest duty.

R.

HOME PREPARATION FOR SCHOOL.

It is an old saying, which has lost none of its truth by age, that "*Knowledge is power.*" Power wisely directed is a positive good — a desirable acquisition. Whatever tends to promote mental cultivation, by which the mind is enabled to gain knowledge, especially if its influence upon *moral* culture is also good, deserves the consideration of those who are laboring to promote the interests of education.

"Home preparation for school" embraces a great variety of topics. We shall, however, confine our remarks to that part of "home preparation" which consists in learning at home, every day, one or more lessons to be recited at school; and to the duty of teachers to assign such lessons to their pupils, and of parents to interest themselves so much in these home lessons, as to allow their children ample time to learn them. If we shall succeed in demonstrating the value of such home preparation to the pupil, to the family of which he is a member, to the school, and to society, we shall not need to urge upon teachers and parents the duty alluded to; for those who sustain so important relations belong, or should belong, to the class of wise men and women to whom "a word is sufficient."

1. *The advantages of such home preparation to the pupil himself.* A good education, the proper cultivation of the intellectual powers, consists not so much in the *amount of knowledge acquired*, as in the *ability to acquire knowledge*; not so much in the ability to receive instruction from the lips of another, as in the ability to investigate truth for one's self; not in having difficulties made easy and taken clean out of the way, but in removing them by one's own effort. Such being the design of learning lessons, it is obvious that lessons learned at home are ordinarily much more valuable than lessons learned at school.

How are lessons commonly learned at school?

The pupil sits down to his task which is to be recited at a given time. He meets with a difficulty — a little time is spent upon it, and if he cannot pretty readily solve it, he applies to his teacher for help, or obtains permission to speak to another in whose power he has more confidence than in his own. He would often study longer by himself, but time passes, and if he waits, the lesson will not be ready in season for recitation. Or, it may be, he passes over with little study the more difficult parts of the lesson, learning only the easier, and depending upon help from the teacher at time of recitation, which is near at hand. Even if the lesson is well learned, the pupil passes directly from the book to the recitation.

Contrast this with the manner of learning the lesson at home. It is conned over in the evening; if difficulties occur, they become the subject of careful and deliberate thought. Again and again does he return to his task; it is among the last thoughts before he sleeps, and among the first when he wakes. And he soon learns by experience that difficulties which careful and patient study seem not to remove in the evening, do, frequently, after such evening study, vanish with the night; what was dark, or dimly seen the previous evening, is now bright as the rising sun. Such an exercise begets strength; — strength of intellect; strength of purpose; confidence in one's own powers; and an independence of the aid of others, which he seldom feels whose study hours are confined to the schoolroom. Is not the pupil's education very much more advanced by such home study than by lessons ordinarily learned at school?

Let us suppose a school term to consist of twelve weeks, and that one such lesson is learned per day, making seventy-two lessons in the term. What a stride has the pupil taken in his education, which he has not begun to take whose studies have been confined to the schoolroom. Not only has he learned these seventy-two lessons, but his mind has been more cultivated by the exercise than it would be by learning twice seventy-two lessons in the schoolroom. Nor is this all. His progress in study in school to-day, is all the easier and the more rapid and pleasant, in consequence of the exercise of the last evening. Moreover, each successive evening lesson becomes easier as the mind acquires strength by such deliberate and patient study. Longer tasks are cheerfully undertaken and learned. It is not unlike a daily deposit of small savings in a bank, that allows daily compound interest for the sums deposited. Such daily deposits for three, six, or nine months in the year, for a period of ten years, will swell to a large amount by the time the youth is twenty-one years of age; a capital which almost every young man ought to possess, and which will yield a revenue that will both bless its possessor, and render him a far greater blessing to society than he could be without it.

Were this a capital of Federal money, and should we show how much a daily deposit of five cents for six months of each year, for the ten years from six to sixteen, would amount to at the age of twenty-one, its value to a young man just entering upon life would be justly appreciated. But what is a capital of dollars compared with the capital acquired by time spent in cultivating one's intellectual and moral nature; with that power which superior education gives a man or woman at any period of life?

But this advantage resulting from such home preparation is of little value compared with another to be mentioned. We all

frequently say to our pupils that their education is but *begun* at school ; that all that can be done there is to lay the *foundation* for an education ; the erecting of a superstructure must be the work of a life. We would teach them that the education acquired while at school is by no means complete. If they would be highly useful, they must continue, at home, the studies which have been commenced at school. They must choose for their literary companions, not the novelist, and the miserable scribblers of the light literature of the day, which are taken as the only companions of so many of our youth on leaving the school-room ; but they must select the works of men and women who have thought much, whose minds have been disciplined by study ; whose writings can be appreciated only by minds disciplined by study ; which indeed will be read by few whose minds have not been accustomed to study.

But will the youth who have been taught by long years of training that schoolbooks, books that require study, are for the schoolroom only, — whose fireside associates and home companions have been confined to the light literature just referred to, — will such a youth, after leaving school, undertake a course of reading which will require vigorous, independent, manly thought, and hard labor ? It should never be forgotten by the teacher or the parent, that “ man is a bundle of habits ;” that the *habits* he forms during his school-days, are more important than any amount of *knowledge* he may there acquire.

Let then the youth early learn to study his book at home ; and, during his whole pupilage, let him not, for a single day, be excused from the labor of preparing some exercise at the fire-side. We may then hope that when he leaves school, he will not utterly forsake his studies ; that, in his future intercourse with books, he will not be confined to those of a light and frivolous character ; but that from *choice*, as well as from a sense of duty, he will cultivate the acquaintance of authors, whose works are adapted to perfect the mental and moral training already so happily commenced.

The healthful *moral* influence of such evening exercises deserves a passing notice. The mind of youth is ever active. If not employed upon one thing it will be upon some other. If suitable employment be not provided for it, it will almost certainly seek employments which are unsuitable and degrading. How are our youth exposed to temptation, in consequence of having nothing at home to occupy and interest them ! Whatever, therefore, we can do to furnish them with such occupation, especially, whatever we do to form in them habits of home-study, and a love for substantial literature, is so much done to save them from the snare of him who

“ finds some mischief still,
For idle hands to do.”

How many a victim to vicious habits might have been saved to his family and friends, and to society, if suitable employment had, in his youthful days, been provided for him by his parents and teachers.

Again: The influence of such home preparation for school upon *the family*.

Not only is the *individual* benefited by such a course, but other members of the family partake with him in its benefits. Parents are usually interested in what interests their children; and if the son or daughter spends an hour or two daily at home in preparing some school exercise, the father and mother, and not unfrequently the brothers and sisters, become interested in the school and its exercises, as they otherwise would not do. The lesson will sometimes suggest topics for conversation and inquiry; questions will often be raised which cannot be settled without some research. Other authors will be consulted if they can be obtained. Older members are invited to hear the lesson recited, and are led in this way, to review the studies of their earlier years; the younger are encouraged to persevere in their studies, and thus, by such secret and unseen influences, the whole family is affected. A love for books of standard excellence is begotten, and home influence becomes something superior to the fireside gossip which characterizes so many family circles.

And while the school is thus made to act upon the family, the family reacts favorably upon the school; the whole district is benefited; and, as the community is made up of families and school districts, society at large is benefited. We do not say that this is the only means of benefiting society, but we do say it is *a* means of doing extensive good, which no teacher should omit to use.

Is it asked how early *such* home preparation should be commenced? We answer as soon as the child begins to go to school. To the Abecedarian's apron we would daily, at least, pin a letter, either from the printed book, or from nature's alphabet, though it were but the letter A, or an oak leaf, that he might tell the folks at home its name, and be led to search for other A's and oak leaves, in other books, or by the wayside, to show to his mother and schoolmistress.

Yes, from the tenderest to the most mature age, I would bring the schoolroom and the fireside as close together as possible; and make each, as it ever should be, an auxiliary of the other. Our free schools are, under God, the hope of the country. On them, more than upon any other instrumentality, depend the prosperity and perpetuity of our free institutions. But not till parents and teachers unite their efforts more than they have been wont to do, will either our schools or our families become

what they ought to be, and what they might become, if parents and teachers were more careful to co-operate with each other, in their efforts for the welfare of those committed to their charge.

"ALGEBRAIC PARADOX."

- "1. Let $a = x$, then,
2. multiplying by x , $ax = x^2$,
3. adding $-a^2$, $ax - a^2 = x^2 - a^2$,
4. resolving into factors, $a(x - a) = (x + a)(x - a)$,
5. dividing by $x - a$, $a = x + a$,
6. substituting a for x , $a = a + a = 2a$, and
7. dividing by a , $1 = 2$."

In the January number of the Teacher, the above paradox occurs, with this query: "Where is the fallacy?"

I have hoped some one would answer the question; but, being disappointed in this, I will, without claiming any originality, suggest that there is fallacy in passing from the fourth to the fifth equation.

The division there required being *indicated*, gives us $\frac{a(x-a)}{x-a} = \frac{(x+a)(x-a)}{x-a}$, an equation in which the numerator and the denominator of each member is equal to 0, that is, the equation may be reduced to the form, $\frac{0}{0} = \frac{0}{0}$. But Professor Chase, on the one hundredth page of his Algebra, says: "In regard to the result $\frac{0}{0}$, it is obvious that any finite quantity whatever, multiplied by the divisor 0, will produce the dividend 0, and is therefore a proper value of the expression. This expression may therefore represent *any quantity whatever*."

Professor Whitlock, on the one hundred and twenty-fourth page of his Geometry, says of the symbol $\frac{0}{0}$, "This, in itself, abstractly considered, has no meaning at all, for to it we cannot attach any idea independent of its origin."

Professor Davies, in his translation of Bourdon, pages 102-104, gives various examples showing that $\frac{0}{0}$, may express *a determinate, an infinite, or an indeterminate quantity*. It is sufficient for my present purpose to copy a single example giving *a determinate value*.

Suppose $x = \frac{a^2 - b^2}{a^2 - a}$, in which let $a = b$, then, by resolving, we have $x = \frac{a^2 - b^2}{a^2 - a} = \frac{(a-b)(a+b)}{(a-b)(a+b)}$, or by suppressing the common factor and substituting a for b , we have $x = \frac{a^2 + a^2 + a^2}{a + a} = \frac{3a^2}{2a} = \frac{3a}{2}$, a determinate and definite quantity.

If we take the first member of the equation in question, $\frac{a(x-a)}{x-a}$, ($= \frac{0}{0}$), and reduce it, we find its determinate value is a ; in the same manner we find the value of the second member, $\frac{(x-a)(x+a)}{x-a}$, ($= \frac{0}{0}$), to be $x + a$, or $2a$, since $x = a$.

Now although there is no impropriety in the equation, $a(x-a) = (x+a)(x-a)$, that is, $0=0$, yet there is an absurdity in saying that the determinate values of the two fractions, $\frac{a(x-a)}{x-a}$ and $\frac{(x+a)(x-a)}{x-a}$, are equal, for each of those determinate values depends upon the forms of these fractions respectively.

Sherwin, Perkins, and others, discuss the signification of this symbol, $\frac{0}{0}$, which, in its relations to the higher mathematics, is very important and quite intricate.

Feeling that my remarks may be erroneous or deficient, I shall be content if my effort shall call forth, from any source, a more correct, more full and lucid solution of this question, which has so long troubled many teachers and pupils.

In view of the apparently correct process by which we arrive at the absurd conclusion that $1=2$, many have been ready to declare that implicit reliance could not be placed in mathematical calculations, but nothing is farther from the truth. In no science is the beautiful consistency and harmony of truth more admirably exhibited than in the multifarious, the wonderful, and always perfectly accurate results of mathematical analyses, when a right interpretation is given to the conditions of problems and to each successive step in their solution. J. S. E.

HEALTH.—We had designed to write a short homily on this topic. But the editor of the August number, in his own effective manner, has done the thing so happily, that we can only recommend to every one who has not read it, to do so; and to those who *have* read it, to read it again,—and to all, to put in practice the recommendations of the writer.

TEACHERS' INSTITUTES.

Six Teachers' Institutes have been arranged for the present autumn. Each is to continue for one week only. The first will be held at Lenox, commencing September 30; the second at Fitchburg, commencing October 7; the third at Milford, commencing October 21; the fourth at Hadley, commencing October 28; the fifth at Falmouth, commencing November 11; the sixth at Monson, commencing November 18. Each Institute will be opened on Monday, at 10 o'clock, A. M., and will be closed on Saturday, at noon. Every teacher, who intends to become a member, should be present at the opening.

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AGRICULTURAL EDUCATION.

KNOWLEDGE is the basis of freedom ; therefore, how to gain knowledge and how to impart it, are important considerations to those who, being themselves freemen, desire to transmit the priceless boon of freedom unimpaired and untarnished, to their posterity.

Wealth is the basis of knowledge ; not wealth in the common acception of the term, which enables its possessor to live without labor ; but that degree of it which should ever be the reward of well directed, patient industry ; a sufficiency for all reasonable wants as the result of parental labor, without the necessity of so employing children as to deprive them of ample opportunities for the acquisition of knowledge.

If these propositions are true, then the importance of such a social system as will give to each industrious member of the State this necessary share of wealth, is equally plain.

The first settlers of Massachusetts were educated men ; they acquired knowledge, and they longed for freedom. When they sought these shores it was not only that they might escape from religious persecution, but that they might also become *freemen*. They scorned the dogma of "the divine right of kings ;" and if they did not proclaim, they felt and acted upon the great truth, that "all men are born free and equal." That freedom for which they became voluntary exiles from their native land, they found on these shores, and the means by which they transmitted it to their children were, INDUSTRY and EDUCATION. These means were sufficient in their hands, and it is for us to see to it that they lose none of their efficiency in ours, for we shall not stand excused unless we fully pay to our children the great debt we owe to our fathers.

From the days of the pilgrim-fathers to the days of our fathers, industry and education have gone hand in hand together. As population has increased so have schools been multiplied, and the higher seminaries of learning endowed and encouraged, while the fertile brain and the ever ready hand, have been constantly employed in providing the means to sustain these and other institutions for the general welfare, by adding continually to the wealth of the State and the ability of its citizens.

Hitherto the great diversity of pursuits demanding our attention — commerce and navigation, the fisheries, manufactures, and the mechanic arts — have presented a field so ample for labor, that every industrious man has been able to reap an abundant harvest, sufficient not only to supply his own wants, but leaving a surplus in his hands to be disposed of for the public good; and it is because of the prolific returns from these pursuits that the most reliable source of wealth, in this and in every country, has been too much overlooked and neglected.

That source of wealth is AGRICULTURE. To say that we have made no progress in this direction would be untrue, but it is true that our advance in it is very moderate when compared with what has been done in other pursuits. In navigation our forefathers performed a wonderful exploit, when they built that first little shallop, "The Blessing of the Bay," to cruise between Plymouth and Boston; but now, our stately ships, unsurpassed in workmanship, beauty, burthen, strength, and all good qualities, navigate not only the Bay of Massachusetts, but carry the flag of freedom to distant oceans and make themselves familiar things in all parts of the world: Our whale-fishery, once confined to a few boats from Nantucket, scarce venturing where land could not be seen, now employs a magnificent fleet of well appointed ships which scour the great Pacific from Cape Horn to the frozen regions of the South, defying all competition, and bringing home millions of wealth annually. Our Fisheries have increased in like manner, and the banks of Newfoundland, the Bay of Chaleur, and every bank and bay in the Atlantic Ocean where fish resort, are as familiar to our numerous and hardy fishermen as their own homes. Our Commerce, timidly commenced with a small schooner laden with Yankee notions, such as lumber, fish, and onions, for the West Indies, now spreads to every port in the world near and far; there is not a port where traffic is permitted, but is visited by Massachusetts ships, and known to Massachusetts merchants. Our manufactures, once confined to the spinning wheel and the house loom, have become the stay and the staff of thousands and tens of thousands of our people, whose great skill and industry have enabled them to distance competitors and to obtain a reasonable reward for their labor.

If we could hope always to retain our superiority in these pursuits, we might go on neglecting our own soil, and bartering the products of our labor for the bread of other lands. But it may not be. What is profitable to us, if pursued with the same skill and industry, will be equally so to others. Rivals we shall have — competitors in all things our equals, and in manufacturing especially, the victory will finally rest with those who can obtain the raw materials cheapest. Already our sister States of the South, instead of exhausting their breath in vituperations against the protected manufactures of the North, are following our example. In Virginia, Maryland, North Carolina, Georgia, Tennessee and Alabama, manufactories are daily springing up, and even in South Carolina, is a large and flourishing establishment for turning the cotton which grows on the land into cloth to be worn on the spot. For a time our superior skill, greater capital, and indomitable perseverance will give us great advantages over these beginners, but even these will have to give way at last before cheaper material, cheaper food, cheaper labor, and a market for their goods at their own doors. Our extended whale fishery is becoming yearly more precarious and more dangerous; it has reached its maximum, and in all probability will soon begin to decline. Our cod and mackerel fishermen have found a powerful rival in the people of Nova Scotia, who have this great advantage over us, that they can catch the fish in their own harbors without employing costly vessels expensively fitted, as we are obliged to do.

The day is coming then, when our present great resources will be narrowed down; when the profit on our present employment will be curtailed; when the knowledge imparted under our existing system of education will be insufficient to enable Massachusetts men, on Massachusetts soil, so to dispose of their labor as to earn, as they now can, a surplus beyond the supply of their reasonable wants; when our children, it is to be feared, will be kept from school and compelled to labor for physical instead of intellectual food; when the brightest and best, the most intelligent and enterprising of our citizens will seek relief in expatriation. If there is any fear of such a result — and who that takes a broad and impartial view of the subject will say there is not? — then it becomes us to examine well our own resources, to see what of them are neglected, and to adopt the means, if means there be, to avoid the threatening evil.

And have we not one great resource left; neglected hitherto, and therefore presenting the more room for improvement now? With proper cultivation the SOIL of Massachusetts will maintain in competence double the number of her present population; and as every tiller of the soil adds one to the consumers

of all other productions, so will the thrifty increase of our rural population give employment and strength to every other pursuit. But our present system of education does nothing for this great interest; it has not shed the first ray of the light of science upon agriculture, and our farmers know but little more of the nature of the ground they cultivate, of the best means and appliances to make it productive, than their fathers knew a century since. We educate our children for every other pursuit in life but this; commerce, manufactures, mechanic arts, the learned professions — to all these the door is open free and wide, but where in Massachusetts shall a child go to learn the science of agriculture. In Europe an acre of land scientifically cultivated, will well support a man; what will it do under our cultivation? And why shall Massachusetts, the successful rival of the old world in all other of the industrial arts, be so much behind in this, the most important of all.

And yet, neglected as it has been, agriculture, even here and now, is the most certainly productive of all our pursuits. It is said, and facts are recorded to bear out the assertion, that nine out of ten who embark in commercial affairs are unsuccessful, while of those who follow agriculture about the same proportion do well. And if this be true now, how much more probable still would be the comparison if agriculture were to have the aid of science, and if equal talents, intelligence and education were employed in it.

But the gains of agriculture, though certain, are slow; it holds out no brilliant prospects; no hopes of a fortune to be made in a few years; no wealth to be created out of a single bold speculation. It has, moreover, no scientific attractions; it has not been presented as a science or pursued as a science. The man of enterprise, and the lover of science are equally taught to shun it, as too slow and unyielding for the one, too barren of results for the other.

All that Massachusetts has yet done for agriculture is to be found in bounties paid for a few years on the production of wheat and silk, and annual donations of a few thousand dollars to county agricultural societies; in the one case stimulating for a time the culture of articles not the best adapted to our soil and climate, in the other holding out trifling rewards for superior specimens of crops, the result of meritorious but isolated experiments, and for the most part unattended by any explanation of means or appliances which can be of general benefit. We want something more than and beyond this; we want something that in a great degree will supersede these experiments. Pour water upon the top of a hill and its whole surface may be improved and rendered productive; pour the same water at the base and it will have no effect upon the fields above. We want

institutions which will commence operations in the right place by instructing children in agriculture as well as in all the arts and sciences which are useful in that pursuit; which shall furnish such an education that a young man who has acquired it may be able to cultivate his land to the best advantage at once, instead of wasting the best years of his life on hap-hazard experiments which have no scientific base, and are quite as likely to end in failure as success. We want institutions which will tend to direct enterprise, energy and genius to the cultivation of the soil, instead of turning the possessors of these faculties and qualities to any other pursuit in preference.

It is a mistake, a very fatal mistake, to suppose that any man with any sort of an education, or with none at all, may be a farmer. Any man, it is true, can perform the ordinary labor of a farm, so he can dig the earth for silver or gold; but he wants something more than physical power, in either case, to command success. Any man may become an accomplished mineralogist under our present system of education; he may be so instructed in that science that he will never throw away his labor in searching for gold where gold never was, but in the ten thousand times more important science of agriculture where shall he go to get one ray of light? Where shall he go to obtain such instruction as will enable him to labor without loss?

It is no part of the writer's present purpose to propose a plan for, but simply to call attention to the necessity of agricultural education, as to a matter of the highest importance which has been too long neglected. It is worthy of serious attention, not only from farmers, but from men of all pursuits who desire to sustain our Commonwealth in her present commanding position. We have able, intelligent ministers, physicians, lawyers, merchants, mechanics—and the means of producing more in abundance; let us add to them intelligent, energetic, *scientific* farmers, and then—not before—shall we have imparted the full benefits of education to all our citizens. Then, and not before, shall we have paid to our children the full value of the legacy left to us for transmission by our fathers.

THINK OF THE FUTURE—Said an ancient Sculptor, when asked how he could bestow such untiring labor upon a block of mere marble, "I work for eternity." Does any one ask the Teacher how he can labor on with patience and hope amid so many impediments, he may reply, with more truth than did that noble artist, "I work for eternity." Mounds of earth and monuments of marble shall pass away; but impressions made upon the deathless spirit, like scars upon the oak, become a part of itself, and abide forever.

POLITICAL ECONOMY.

WE hope that our readers will not be alarmed. We are not about to enter the field of politics, but merely to discourse a while upon a *Science* which is but little and should be better understood.

Political — or as Mr. Colton well calls it — Public economy, is a Science; and on a proper understanding of it depends — vastly more than may be thought at first sight — not only our prosperity as a people, but the success of all education: for competence among the masses is essential to such success, and it is the part of this economy to show how that competence shall be attained.

This Science is taught — rather, we should say, professed to be taught, in some of our higher seminaries; but it is not too much to assert, that the teachers themselves do not possess the knowledge which they profess to impart, and hence it follows that the learners gain but little benefit from their efforts. A work of some value on this subject, has recently been published by Judge Phillips, of Boston, and the learned author says in his preface: — “It has not happened to me in thus devoting my attention more particularly to these inquiries, as it did some thirty years ago. Being then imbued with that economical creed which is taught in our public seminaries, I had occasion to attempt its vindication against the aggressions then supposed to be made on commerce by the useful arts, through protective legislation; and I had the good fortune, or misfortune, on investigating the subject anew, *to convert myself to the opinions I had undertaken to combat.*” He made the discovery that all he had been taught was wrong — that it “consisted very much of groundless postulate and sophistry.” But he did not discover, or if he did, he does not mention it, why this erroneous system was introduced and continues to exist.

In this Science, as in other Sciences, we look for light to the great minds of the old world. We import and study the works of the most celebrated authors of Europe, and we feel safe in adopting their conclusions. We forget, or overlook, the most important element in the case, which lies right in our path, and must be carefully examined before we make the first step: we forget that we are not a part of the old world — that our people, our government, our social system are “*sui generis.*” We leave out of sight especially, the important fact that labor in this country is *twice as valuable* as it is in Europe; that whatever tends to keep up this difference is the true policy for us, and that whatever tends to depress the value of our labor to old World prices, is the wrong policy for us. If our people were obliged to work for

the miserable pittance which the masses of Great Britain are glad to obtain for their labor, what would become of education, where should we find the means of support for our free schools? It is, as we have said, the province of this science to teach us how to maintain the value of labor, to prevent the ruinous depression we have alluded to, and to give us the means whereby to live not only, but to educate and spiritualize the rising generation; to prevent our own children from becoming mere human machines, and to raise the children, at least, of the human machines we import every day by hundreds, into the rank of free, educated, thinking men.

If we have stated the case clearly thus far, our readers will be satisfied that we have not over-stated the importance of *American* public economy as a branch of education. Within the limits which we may be allowed to occupy in this Journal, we cannot present a full view of the subject, of course; we can do but little more, in fact, than call attention to it; and we shall be content with doing so much, though we can hardly close without a few words more in support of our position.

It is most deeply to be lamented that a matter of so much importance should ever have been made the football of politics; and most strange it is, that in a question which affects the well-being of all parties and all men equally, there should be found those who will take sides upon it without the slightest examination of its merits, and express opinions this way or that way, merely because this way or that way is, or is not, whig or democratic doctrine. It should never have been made a political party question, and we trust that the day is coming, if it has not already arrived, when men of all parties will agree with us in this opinion.

To return to the subject:—all modern European writers of much note are "free traders;" that is, they advocate the principle that perfect freedom of trade is best for all the world; and this is the system of economy which is taught in our seminaries. But it is perfectly plain that if this system were to be adopted by all the world, the value of labor in all countries would be very nearly equalized, and as the higher body of water, when all obstructions are removed, will fall into the lower, so would our higher wages of labor sink to the lower level of the old world. The answer to this is, that we should lose nothing thereby, because our reduced wages would buy as much of the necessaries and superfluities even, then, as our higher rate will buy now. We have not space to refute this assertion at length, but we will simply inquire why—if this be true—why English and Irish wages do not give this same advantage to the receivers of them? Why there is such a difference in the relative situation of the great mass of the people of Great Britain

and the great mass of the people in these States? By reducing the value of our labor to his, the working man of England would not be able to buy one article he uses cheaper than he now gets it—not even bread; and how would he be benefitted by the change? And all that we could possibly gain in prices, would be the difference of import duty on foreign productions, which, after all, we should have to pay in some other shape in order to support our government. To adopt this system, then, would lead to a great and certain loss without any equivalent, and therefore it is manifestly not the system for us—not the true American system, which should be taught in our seminaries.

What we desire to see in this science is, an American system, to be taught not only in our colleges, but even in our schools; for it may be so simplified as to be made comprehensible to the understanding even of children who are far enough advanced to be first class scholars. But how this is to be done, and who is to do it is an unsolved problem.

CINCINNATI SCHOOLS.

It was our good fortune to be present at the annual examination of two of the public schools of Cincinnati, in June last. One under the charge of MR. DAVENPORT, in the Seventh District; the other, the Central School, of which MR. H. H. BARNEY is the Principal.

In these schools the pupils gave evidence of thorough training. They were examined by a committee appointed by the Trustees of the Common Schools, and gave ready and intelligent answers to the questions proposed to them. There was no special preparation for the occasion, no mechanical recitations from the text books, but in all the exercises, the pupils gave evidence that they had been taught to think for themselves. The active faculties of the mind had been aroused. The fire had been kindled within. In training the minds of children, teachers sometimes mistake the shadow for the substance. They cultivate the memory too much. To sit and listen passively from day to day to the same dull routine of readings and recitations, is not teaching. The mind must be trained to work out an education for itself. There must be constant thinking. Intellectual culture cannot succeed without it. The mind requires daily food it is true, and this it receives from books and oral instruction, but the food must be well digested. Mental digestion, the exercise of the reflective powers of the mind,

is as essential to its healthy and vigorous growth as physical digestion is to the body ; and the proper training of the mind in this respect constitutes a large part of the teacher's task. In these schools the true method of instruction had evidently been successfully pursued. The children appeared cheerful and happy, and showed that they not only took a deep interest in their studies, but in every thing which related to the reputation and welfare of the school.

The compositions and declamations in the Central School, were of the highest order. At the close of the exercises, a presentation of valuable books was made by the pupils to the teachers, as tokens of their gratitude and respect.

The people of Cincinnati take a deep interest in their schools. They are very proud of them, and have reason to be so ; for, in many respects, there are but few schools in the country that maintain a higher rank.

The Report of Mr. Barney to the Trustees of the Schools, is an able document. The following extract will be read with interest by every practical teacher.

MODE OF CONDUCTING RECITATIONS AND DUTIES OF TEACHERS
IN THAT RESPECT.

1. They shall endeavor to understand thoroughly whatever they attempt to teach, so as not to be constantly chained down to the text-book. To this end, they shall make such special preparation for each lesson, that they could recite it themselves, as readily and accurately as they would desire their pupils to do it.

2. They are to teach the subject, and not the book ; to point out the practical bearing and uses of the thing taught, and make it so familiar by repetition, as to fix it deeply and permanently in the mind ; for what is worth learning at all, is worth learning thoroughly and completely.

3. They are to assign no larger portion for each recitation, than the class, with due diligence, can easily master, and then insist upon its being learned so perfectly that it can be repeated without the least hesitation. Until this is done, no new portion is to be given out.

4. They are to explain each new lesson assigned, if necessary, by familiar remarks and illustrations, that every pupil may know, before he is sent to his seat, *what* he is expected to do at the next recitation, and *how* it is to be done, to the end that he may study understandingly, and therefore successfully.

5. They are to require all rules and definitions, together with the more important parts of each subject of study, to be accurately committed to memory, and the whole wrought into the *understanding* as well as the *memory* of the pupil, by

questions and familiar illustrations adapted to his capacity, until he has completely mastered it.

6. They are not to use, during recitation, the text-books themselves, excepting for an occasional reference, nor permit them to be taken to the recitation seat to be referred to by the pupils, except in the case of a parsing exercise, the translation of a language, or the solution of mathematical problems; and even in the latter case, they are required to assign many problems of their own preparing, or those selected from kindred text-books, involving an application of what the pupils have learned to the business of life; for the reason, that they will be likely to possess more animation themselves, and enkindle a correspondingly increased vivacity and spirit in the minds of their pupils, than if obliged to follow the very letter of the book.

7. They are to understand many more subjects than they are required to teach, that they may be able at all times to give much oral, collateral, and indirect instruction, and be furnished on every subject with copious illustration and instructive anecdote. To this end, they are expected to pursue, daily, a regular course of professional reading and study.

8. They are not to do for their pupils what they, with proper explanation, can do for themselves, or what some member of their class can do for them: they are not to carry their explanation so far as to supersede the very effort on the part of their pupils, which it should be the design of such explanations to encourage; but they may diminish or shorten difficulties, divide and subdivide a difficult process, until the steps become so short, that the pupil can take them without difficulty.

9. They must endeavor to arouse and fix the attention of the whole class, and to occupy and bring into action as many of the faculties of their pupils as possible. They are never to proceed with the recitation without the attention of the whole class, nor go round the class, with recitation, always in the same order, or in regular rotation; but to change the order frequently, selecting here and there a pupil, who may chance to be listless at the moment, so that all may be compelled, as it were, to be attentive, and ready to recite at any moment.

10. They are to exhibit proper animation themselves, manifesting a lively interest in the subject taught, avoiding all heavy, plodding movements, all formal routine in teaching, lest the pupil be dull and drowsy, and imbibe the notion that he studies only to recite, using his text-book as mere words, and having but little idea of any purpose of acquirement beyond recitation.

11. They must require of their pupils, at all times, prompt and accurate recitations, under penalty of detention after the close of the regular School hours, to make up the *deficit*. They

are to endeavor to use language fluently and correctly, and to acquire a facility at explanation, a tact at discerning and solving difficulties: they must endeavor so to unfold, direct, and strengthen the mind as to bring out all its powers into full and harmonious action, and so to superintend the growth of the moral, mental, and physical faculties, as to develop them symmetrically, and to fashion the whole into beauty and loveliness as they grow.

12. With respect to most subjects of study, they are required to have their pupils recite by *analysis* — that is, to give, in their own language, a general outline, a consecutive synopsis of the subject matter of the lesson; to be followed by general, appropriate, original questions, pointing out and illustrating its practical bearing, exciting curiosity, and awakening thought; but in no case are the questions in the margin, or at the end of the sections in the text-books, to be used, excepting for the purpose of an occasional review.

13. They are to keep a daily record of the merit of each pupil's recitation, his deportment, cleanliness, and the number of times absent or tardy; the quality or merit of each recitation or exercise being marked at the time of its performance, on a scale varying from 10 to 0; 10 denoting perfect, 8 good, 6 tolerable, 4 quite poor, and 0 an entire failure; to make a monthly abstract of the same, and transmit it to the parent or guardian, to be signed by him, and then returned by the pupil to his Teacher.

14. They are not to rely too much upon simultaneous recitation, as it often takes away all individuality, making the pupil superficial, by causing him to rely on others, tempting him to indolence, by preventing his deficiencies from standing out by themselves, and consoling him with the reflection that he has been able to conceal his want of thoroughness. It may be resorted to, however, for the purpose of giving, occasionally, variety to the exercises, of arousing and exciting the class when dull and drowsy, or for the purpose of fixing in the mind important definitions, useful tables of weights and measures, the declension of nouns and pronouns, the conjugation, synopsis, and inflection of verbs, etc.; and also in certain spelling, reading, elocutionary, or orthophonic exercises, where the object is to embolden the pupils, to induce them to let out their voices, that their muscles of articulation may be strengthened, and all the vocal organs become well developed, and the voice rendered full-toned, firm, and harmonious.

15. They must not attempt to teach too many things at once, nor allow their pupils to direct their own studies, nor attend to extraneous business in School hours, nor occupy too much time in conversing with visitors, nor make excuses to visitors

for the defects of their classes, nor use low and degrading epithets, nor wound the sensibilities of a dull scholar by disparaging comparisons.

16. They are required to see that their pupils move to and from the recitation room in a particular order, and always occupy the same place on the recitation seat, that if any one be absent, it can be detected at once, and the cause, if necessary, be immediately inquired into, and the proper entry made in the class register, without calling the entire roll.

17. To avoid those dull and dragging recitations, which always abate the interest of a class, and sooner or later create a disrelish for study, they are not to allow the pupils to prompt each other, nor help the class themselves by unseasonable suggestions or continual hints, or by what is termed the "drawing out process," which always reproduces the very dullness which they seek to remedy, the very imperfection which they desire to remove; but they must refuse to proceed until the recitation can go alone, progressing briskly from pupil to pupil, passing by those who hesitate and falter, until the whole lesson is finished; for it is as easy to have good lessons as poor, if Teachers have the energy to insist upon it, and it is a great saving of time to have the lessons promptly recited.

18. They are enjoined to make themselves thoroughly acquainted with some work on mental philosophy; because education, more than any thing else, demands not only a scientific acquaintance with mental laws, but the nicest art in the detail and application of means for its successful prosecution; because there is a natural order and progression in the development of the faculties, a principle running through every mental operation, without a knowledge of which, and how to apply it, the Teacher cannot know beforehand how to touch the right spring, with the right pressure, and at the right time; because it is indispensable that every Teacher should know by what means, by virtue of what natural laws, the human faculties and powers are strengthened or enfeebled — should know that each faculty has its related objects, and grows by being excited to action through the stimulus or instrumentality of its appropriate objects, and is thereby strengthened so as to perform its office with facility, precision and despatch; and because the Teacher, like every other workman, should understand the natural propensities, qualities, and power of the subject matter of his work, and the means of modifying and regulating them with a view to improvement, — otherwise, he would be continually liable to excite and strengthen the wrong faculty, to touch the wrong spring of action, and to promote animal and selfish propensities, instead of social and moral sentiments. "No unskilful hand should ever play upon a harp, where the tones are left forever in the strings."

IRREGULAR ATTENDANCE.

ONE of the greatest obstacles to success in keeping a good school, arises from the irregular attendance of many of the pupils. The recitations in our large schools are for the most part conducted in classes; consequently every absence is not only a hindrance to the individual absent, but it retards the progress of the whole class. All teaching to be effective must be thorough. The steps that are taken must be gradual and certain. Our text-books are so arranged, and the course of instruction is such that no recitation can be omitted without serious injury to the pupil, who will experience the want of it in all his future progress. The connecting link in his chain will be broken; and the class must therefore wait for him to go over the ground, or his education will be imperfect. Most of the absences that occur in the schools, may be traced to the carelessness or indifference of the parents; and this arises from a want of knowledge of the magnitude of the evil. Some are influenced by their affections, and yield readily to the wishes of their children, granting them permission to be absent for trivial causes whenever they desire it. Others have not sufficient control over them to compel their attendance. Many plans have been adopted to remedy this evil, but we have seen nothing which pleases us so much as the following Circular issued by the teachers of the public schools of Providence, and sent by them to the parents of absent children. From a recent conversation with the teachers we learn that it has been productive of much good. The teachers in Providence have long stood in the front rank; and we have taken the liberty to copy their circular, that it may be used in other places.

“PROVIDENCE,

1850.

Mr.

As the results of the relation which a scholar sustains to his school, are determined in a good measure by himself and by the influences exerted upon him at home, permit me, in view of your power and interest in promoting the education of your children in connection with this school, to invite your attention to the following considerations and suggestions:—

THE EVILS OF ABSENCE.

1. TO THE SCHOLAR.—The scholar, who occasionally absents himself from school, thereby fails to enjoy all his privileges, and to secure to himself all the benefits of his relation as a scholar: he neither receives systematic instruction nor acquires correct mental discipline: he fails to form habits of thorough-

ness, accuracy and continuous effort for want of the requisite practice : he fails to acquire a good knowledge of Arithmetic and other elementary branches by not pursuing them in their proper order and connection : he fails to acquire preparation for the duties of life by failing to perform the duties of school.

But the evils which result to the scholar from absence do not consist alone nor chiefly in his loss of advantages ; they rather consist in injuries done to his character. Irregular attendance injures his moral habits and feelings ; it chills his interest in study, disappoints his hopes, tries his patience, wounds his pride and checks the genial flow of his spirits ; it lowers his estimate of school privileges, and consequently produces carelessness, and indifference to school duties and obligations ; it causes idleness, and is a prolific source of mischief and trouble in school ; and it not only retards the pupil's progress while there, but extends its influence to his maturer years : discouraging all efforts to enlighten and improve his mind. The evils of absence are best illustrated by an example.

A scholar, belonging to a large class, has been absent from school some time, during which important principles in Arithmetic, and other studies have been taken up in course, and illustrated. To day he is present, conscious of his loss and unable to solve his problems and understand his lessons. He has, at times, been interested in his studies and ambitious to maintain a respectable rank in his class. But now, having lost his standing, and acquired a lively interest in pursuits disconnected with school, he has no inclination for study, nor resolution to encounter difficulties in his lessons. He attempts, for a while, to pass along with his class, and is strongly tempted to make up in deception what he lacks in knowledge ; but often failing to recite, and, at length, entirely disheartened, he sinks, into the next lower class, and there, with little ambition " but to get rid of study," he becomes a burden and a trouble to the school. He was at first reluctant, then willing, but now heartily desires, to be absent. Excuses are easily framed, and, by parental indulgence, he is gratified. Passing by his truancy and other kindred vices, which he learns to practise unscrupulously only by taking lessons in the high-ways and by-ways of our city, he advances, step by step, in his downward course, led and controlled by a spirit, distinct from school, until, too late for help, his parents open their eyes and wonder at the result ; wonder, forsooth, that, instead of turning aside to seek the refined pleasures of moral and intellectual culture, he has yielded to the out-door influences prevailing around him, and acquired corresponding bad tastes and habits. As reasonably might they wonder that the laws of God are not suspended, and a miracle wrought for their special benefit.

This example is adduced in no fault-finding spirit. Many parents make great efforts and sacrifices to send their children regularly and punctually to school, and many children are never absent from their school, unless constrained by duty or necessity. Some of the legitimate consequences of absence upon the scholar, are here stated, and others are to be observed, particularly at our quarterly examinations, where failures not unfrequently occur, mortifying alike to the scholar, the parent, and the teacher. The suggestion is here respectfully offered that no thoughtlessness or indiscretion shall be allowed to contribute to results, which are thus unpleasant and injurious.

II. TO THE SCHOOL.—The evils of absence extend far beyond him who occasions them. The school suffers as well as the scholar. Thus, in a large class, some of the scholars are absent to-day, and some to-morrow, until in the course of a few days, half of the class have passed over some lessons unlearned, and some principles uncomprehended. What shall be done? 'Let the evils fall on those alone who occasion them.' But this is impossible: the classification of the school must be preserved, or its usefulness and efficiency are at an end. The only course to be adopted under these circumstances, is to allow the evils to fall on the class at large: weighing, of course, particularly heavy on the irregular members. The more regular and advanced scholars must conform their movements to the lagging pace of their irregular and inconstant classmates. Those present must be hindered by those absent. The time of the former must be taken up in listening to explanations, repeated for the sake of the latter: their ardor in study is consequently cooled, and their progress checked.

Scholars are sometimes unavoidably detained from school; and then they are not responsible for the consequences of their absence. They can then only render their excuses in accordance with the regulations. But absence cannot always be accounted for in so satisfactory a way. Seats are vacated, because it is warm or cold weather; because it rains, or may rain; because lessons are hard, or easy, because scholars wish to visit, or be visited; to attend an excursion, or prepare for an exhibition; to work, or to play; to take a music or a dancing lesson; or to engage in some other pursuit aside from their regular duties in school. Such scholars are the bane of any school: for they send forth their influence, poisoning its spirit, and seriously injuring its character.

PARENTAL CO-OPERATION.

The school and the home bear an intimate relation to each other. Each sustaining the other, gives and receives important influences. Each has its peculiar work. The school is

designed to help parents "train up" their children. Yet in order to do this, it must have their active co-operation. If they withhold this, their children cannot receive its full benefits. Parents should strive to shield the school from the injuries to which it is exposed by irregular and disorderly members, and lend it that kind of influence, which they wish to have brought into their families. If they would not feel

"How sharper than a serpent's tooth, it is
To have a thankless child."

they must give their children good advice and instruction in relation to their conduct in school, and thus show them that they are deeply interested in their improvement and good character. They should check the exhibition of a fault-finding spirit, and encourage them to discharge their duties in school with a hearty good will. They should teach them to prize a good education above rubies, so that they may use the means to acquire it. In this way they will do them unspeakable good, and secure their lasting respect and gratitude. Thus inspired with a right spirit at home, and sent regularly to school, their children will improve their privileges as scholars, and prepare themselves for a more worthy discharge of their duties as moral and accountable beings.

A responsibility rests upon parents and guardians in relation to the character and usefulness of their school, from which they cannot escape. They can act with, or against the teacher: can prepare their children to receive or reject instruction: can cause or obviate the evils of unnecessary absence: can teach obedience, or disobedience; industry or idleness; honesty or dishonesty; truth or falsehood; can prepare their children to become good scholars or bad scholars; good citizens or bad citizens. May they realize their responsibility, and exercise their power for the welfare of their children, the prosperity of their schools, and the honor and blessing of society.

Very respectfully, yours, &c."

But there is a large class of children who frequent the streets, wharves, and Railroad Depots of our large towns and cities, that cannot be influenced by such means. They are principally the children of our foreign population, who are, for the most part, ignorant of the character of our institutions, and of the importance of education. The records of our Courts bear testimony to the fearful increase of crime among this class of children; and unless some efficient measures are soon adopted, they will corrupt the morals of all the youth in the land. Upwards of 200,000 men, women, and children landed upon our shores during the last year; and there is reason to believe that the number will hereafter be annually increased rather than

diminished. Hundreds of their children are growing up in ignorance and daily accustoming themselves to every species of vice. In this city the case is truly deplorable. In 1848 the city marshal was directed to obtain information as to the extent of the evil, and in a few weeks he reported the number of children between the ages of six years and sixteen who did not attend any school, that had come under the eyes of the police, to be 1066; of this number 963 were the children of foreign parents. The manner of obtaining this information was for the police officers to stop every child found in the streets during school hours, to accompany him home, and ascertain why he was not a member of any school. Doubtless, had the work been longer continued many hundreds more would have been added to the list. What an amount of youthful depravity is here presented! Many of these children have since become the inmates of our Reform schools, and others are now growing up in vice and ignorance. What a field of labor is here presented to every friend of humanity! Let us, then, endeavor to direct public sentiment aright upon the important subject. If we would do anything to stay the progress of crime we must commence at the fountain head. "An ounce of prevention is worth a pound of cure." The Legislature of this Commonwealth in accordance with a petition of the Massachusetts State Teachers Association, have enacted a law upon this subject. Let the cities and towns accept the provisions of it, and with proper efforts on the part of teachers, this class of children may all be brought into the schools, and perhaps saved from a miserable and ignominious end.

MULTIPLICITY OF STUDIES IN SCHOOL.

BECAUSE improvements have been made in teaching, and because youth now acquire a greater amount of knowledge at a specified age, than was formerly attained, even at a much more advanced period of life, many of the community seem to entertain expectations altogether extravagant. It is needless to say that these expectations are seldom realized; and whenever they are realized, it is often at the expense of the health and even the life of the youthful prodigy. Numerous instances have occurred within the observation of the writer, to verify this assertion. School committees, parents and teachers, seem to overlook the great law of nature, that all healthy growth, whether in the physical, moral, or intellectual world, must be gradual and in accordance with pre-established laws. The strength of the oak must be the result of many years; the en-

larged humanity of Howard was the fruit of extensive observation, careful reflection, and oft-repeated self-denial; and the great genius of Newton or Laplace would never have been developed, without long-continued exertion and profound attention.

That the growth of the youthful intellect be vigorous and healthy, the energies must be exerted on few things at a time, and those few must be studied faithfully, and, at least, somewhat extensively. But such is not generally the case. There are, indeed, exceptions, and among the most decided exceptions in this country, may be mentioned the Military Academy at West Point. The course there embraces comparatively few branches for four years' study, but those branches are thoroughly learned. True, the Government of the Academy wields a power, which almost no other academical government has, or, at least, which almost no other presumes to exercise, the power to dismiss the indolent and inefficient. But, after all, concentration of energy is the most efficient means of success. Hence, the number of distinguished engineers and other eminent scientific men graduated at that institution.

But how is it with most of our colleges, academies, high and grammar schools, and even those of a lower grade, especially when these institutions depend upon popular favor for support? An array of studies is flourished abroad, sufficient to occupy one's life time; sometimes a single one of them would fill up three score years and ten; and the tyro is expected to master the whole in a year or two. Such a splendid prospectus promises a rich and varied harvest, but it most generally proves to be a crop from a sand bank. Indeed, these liberal promises ought to be regarded as *prima facie* evidence of inefficiency, as presumptive proof that the amount really learned, will be in the inverse ratio to the number of studies.

Let us look into the school-room, and see the operation of this multifarious system. The writer once visited an academy in which thirty recitations per day were heard by a single teacher; and they were just such recitations as might be expected, — absolutely nothing. The pupils were merely asked if they found any difficulties, and it may be inferred that they found very few, for it was asking the blind to distinguish colors, or the deaf to detect a discord in music. Under such a system, the learner is hurried from one thing to another; no time is left for reflection, no opportunity for research and investigation; truth and error are strangely confounded; what is attained, is learned by rote; and, what is most to be deplored, the youth imagines that he has sounded the whole depth of a subject, when his eye has merely floated over its surface. Hence, conceit, the offspring of ignorance, the bane of all progress, is early implanted in the mind, and can be eradicated only by severe disappointment and mortification. The effect upon the

teacher also is bad, especially if the same person has many branches to teach. He can neither devote the necessary time to self-preparation, nor expend sufficient labor in drilling to develop the abilities of his pupils. A smattering of the textbook is all that the pupil acquires, and the teacher's view is necessarily quite limited.

Now we do not object to learning many things, but we repudiate the idea that all can be profitably pursued at the same time, or that any considerable degree of acquaintance with all can be acquired in an inconsiderable space of time. Let so few studies be pursued at once, that the student may become interested in each, that he may study each understandingly, and so thoroughly as to strengthen his powers, and give him such knowledge as will be of real and lasting service to him.

But, it is said, children ought not to leave school without having learned something more than the commonest branches of education; and it is better to learn a little of many branches, than to be entirely ignorant of several of them. The correctness of such an assertion may well be doubted. This supposes that education terminates with the school-days, which may be, in a plurality of cases, practically true, but whenever true, it is a melancholy truth. Education, nay, book education, should be the business of life; and in this age and this country, there is no good reason why it should not be co-extensive with life. If, then, youth are to make progress in learning subsequently to leaving the school-room, will they be more inclined to carry on the work, after their curiosity has been sated by the knowledge of a few facts and elementary principles, after they have formed a vain conceit that they are masters of all good learning, or after they have acquired mental discipline and thorough knowledge as far as they have gone, and a conviction that there are many highly important and interesting branches of knowledge, of which they are as yet profoundly ignorant? Facts are good arguments; and in the most difficult branches of study, the writer has witnessed the most remarkable progress in pupils, who had never heard of those branches until they were called to grapple with them. But it should be remarked, that all the preliminary steps had been taken with care and a perfect knowledge of the way, so far as they had progressed. Careful and thorough study generates strength; the novelty and freshness of a subject gives zest; curiosity is awakened and gratified; but since the powers of digestion and assimilation are vigorous and active, the appetite is renewed, and the result is, not only health, but rapid growth of the intellectual man. In short, we would say, let education embrace many subjects; but let it not be forgotten, that there is a time for every thing, and that every thing worth learning requires its appropriate amount of time and attention. S.

DUKES COUNTY EDUCATIONAL ASSOCIATION.

The third annual and fifth semi-annual meeting of the Dukes County Educational Association, met at Chilmark on Friday, the 11th inst., and continued its sessions until the afternoon of the 12th. The attendance was uncommonly good, the exercises of a high order, and the best spirit prevailed throughout the meeting.

At 10 o'clock the President, Hon. Leavitt Thaxter, took the chair. The Rev. C. G. Hatch then offered prayer.

The 11th article of the Constitution was so amended as to read, "The Secretary, acting in the capacity of Librarian, shall carefully keep," &c.

It was then voted, That all persons present, not members, be invited to participate in the deliberations of the Association.

The Rev. Mr. Talbot being absent, the usual Associational Address was not delivered. On motion of S. B. Goodenow, it was voted to discuss the following question—"What are the duties of teachers to the parents of the children under their charge?"

After being ably discussed by Messrs. Thaxter, Goodenow, Slater, Demond, and Hatch, the question was laid on the table for further debate.

At the afternoon session, Mr. Briggs gave a lesson in English grammar; after which, some conversation took place between Mr. Thaxter and Mr. Briggs on the subject.

The assigned question—what is the best classification of nouns, as to their kinds—was then called for. Mr. Freeman Blake, in the absence of Rev. W. W. Hall, was assigned to take the part of the latter gentleman. The question was discussed by Messrs. Blake, Goodenow, A. Marchant, Thaxter, Hatch, and Seymour.

A lesson in Physiology was then given by Mr. Gifford.

Association adjourned to 7 o'clock, P. M.

At the opening of the evening session, the debate, on the duty of teachers to parents, was again renewed.

A lecture, on the subject of "Defective and Remedial Education," was then given by Mr. F. N. Blake. This was followed by appropriate remarks from Messrs. Demond, Thaxter, Hatch, H. Vincent, Pierce, and Goodenow. A copy of Mr. Blake's lecture was requested for publication, and a committee appointed to confer with him on the subject.

After singing, adjourned.

On Saturday, the Association met at 9 o'clock, A. M. Prayer was then offered by Rev. Mr. Demond.

It was voted, That the next semi-annual meeting be held in Edgartown.

Voted, That Rev. Mr. Demond be appointed to deliver the

next Associational Address, and that Mr. Constant Norton be his substitute.

The following gentlemen were then elected officers for the year ensuing:

Hon. Leavitt Thaxter, *President*.

Dr. John Pierce, Herman Vincent, Esq., and Dea. Nathan Mayhew, *Vice Presidents*.

Rev. Charles G. Hatch, *Secretary*.

Edgar Merchant, *Treasurer*.

The President of the Association, after the election of officers, indulged in some very appropriate remarks.

Voted, That the sum of \$15 be paid the former Secretary, (Mr. H. Vincent,) for his services.

An Essay, by a lady, on the subject of "Application to Study," was listened to with much interest.

It was voted, That the Association award five prizes, of \$5, \$4, \$3, \$2, and \$1, respectively, for the five best Essays, by female members, on the methods by which teachers may secure the best interests of their schools. Each Essay to occupy not less than ten, or more than fifteen minutes in the reading, and to be forwarded to the Secretary by the 1st of April next, accompanied by the author's name in a sealed envelope.

Said prizes are to be awarded in books, or some other token of merit equal to the amount, or in money, at the discretion of the following gentlemen, appointed a Committee for that purpose — L. Thaxter, S. B. Goodenow, Hebron Vincent.

In the afternoon, Messrs. Goodenow and Hatch, were appointed a committee, to confer with Mr. Blake, the lecturer, in preparing the work for the press, and it was voted that from 500 to 1000 copies be printed for gratuitous distribution.

Voted, That the thanks of the Association be tendered to the citizens of Chilmark for their generous and kind hospitality to the members of the Association in attendance from a distance, and for their zealous and constant attendance on the meetings of the Association.

The following questions were assigned for discussion at the next meeting:

I. Ought the provisions of the recent State Law, concerning Physiology in schools, to be carried into effect by the several towns? Dr. Pierce and Dea. Nathan Mayhew, debaters.

II. What is the best method of explaining how to multiply and divide by the figure one, connected with any number of ciphers. Debaters, S. B. Goodenow and Abraham Marchant.

It having been voted, that the Association be addressed by Messrs. Seymour and Swift — Mr. Seymour spoke on the necessity of order and proper government, in general, in schools; and Mr. Swift, on the subject of introducing into schools the teaching of drawing and sketching from nature. Adjourned.

PHYSICAL EDUCATION.

From time immemorial, the world has sought to educate the intellect. As if the mind or the spirit were a separate and an independent power or creation, accidentally accompanying the body, but having no share or lot in its strength or weakness, in its liabilities, responsibilities or condition. The world has sought to excite this spiritual essence to its greatest action, to impose upon it its greatest burdens, and to demand of it its utmost labor.

In this plan of education, the body is not included, nor is it usually even thought of: or if considered at all, it is commonly supposed, that it may be safely left to its own natural wants and appetites, and that the business, circumstances, and necessities of life would be sufficient to develope and sustain its powers.

Thus the mind is prepared for action; by instruction in various kinds of knowledge and by training in various ways, it is fitted to bear the burdens that may be laid upon it, and to fulfil the duties that may be required of it; while the body, the very dwelling of the mind, the brain, the very instrument by which it operates, the other organs by which the brain is sustained, are left unprepared for the burdens and duties which they must bear and perform.

The consequence is, the mind is prepared for its condition and life, and sustains itself, in those who do not require any considerable amount of mental action, while the body falters, and in almost all persons comes short of the entire fulfilment of its destiny. And among those whose purpose of life is exclusively mental action, the body being neglected and unsustained, the brain becomes enfeebled and consequently acts sometimes languidly, sometimes with uncertainty, or even fails to act at all.

A thorough examination of the nature of man shows, that all the powers belonging to him are mutually dependent, that the strength of the whole depends on the degree of the strength of each one, and that the power of each one depends on the degree of vigor of all the rest. If any one is weak, all the others suffer more or less.

Thus, if the stomach is weakened, the food is not easily and completely digested, nutrition is incomplete, consequently all the other organs, the lungs, the muscles, the brain, &c. are imperfectly nourished, and cannot therefore perform their duties with healthy vigor. So, also, if the lungs are diseased, or if one breathes impure air, the blood is not cleansed of its dead particles in the lungs, impure blood is thence sent back to the heart and from the heart to the whole body; the same consequences of imperfect nutrition, and comparative weakness and

languor follow in all the other organs, as flow from impaired digestion. In a similar manner universal depression of life follows disorder or weakness of any other organ. None can be perfect unless all the others, its co-workers in the general sustenance, are also perfect.

A connection, similar to this between the various physical organs and powers, is manifested between the physical and mental powers. If the brain is weak the mind is unable to work vigorously; if the brain is disordered the mind works irregularly and the moral affections are uncertain and perhaps perverse; if the brain is oppressed as in apoplexy, the mind is torpid and its actions are suspended.

It is in vain then to endeavor to educate and develop one organ unless the others also are strengthened, or to expect that one can be kept in regular action unless the others perform their parts with due vigor and regularity. A complete system of education then must include the development and the training of all the powers, those of the body as well as those of the mind.

The development and training of the mind, in manifold ways, has been fully and ably discussed, explained and established. The mind has been analyzed, and all the various mental and moral faculties examined, and those means, studies and appliances which will best develop and strengthen them, have been determined and used in education.

A similar analysis of the body and examination of the physical organs also are wanted, in order to understand their character and their relations, their wants, and the limits and extent of their powers; and the law of the human constitution should then be so explained and set forth, that children and youth may learn that which is necessary for their future self-government.

The great purpose of all education is to prepare the child or the youth to meet the responsibilities of life, to bear all the burdens that shall be imposed upon him, and discharge all the duties that shall be required of him in his future manhood.

This implies a consideration of the responsibilities and duties of life, to ascertain what are those which come upon men, what is their relative importance, what of these are inevitable, what are universal, and what are partial and avoidable. It is manifestly proper, that in making preparation, we should first prepare for that which we must certainly meet, and next for that which is the most important to be borne or discharged; and when we shall have made ready for these, we may, if we have time and opportunity, prepare for such responsibilities as come but occasionally, or on but a part of mankind, and for those which are of less importance to be sustained.

Upon this principle should all plans of education be arranged.

We should take into view first the organs, powers, and faculties of man, those which belong to his constitution and nature, and then the purposes to which they are to be applied and the objects which are to be effected by them.

In the usual plans of education, the first idea is that a man is to acquire knowledge, and therefore reading is the first thing taught. As language is ordinarily the instrument or the means of this acquisition, it very properly takes precedence of all other studies. The communication of knowledge ranks next in common estimation, and therefore writing is taught soon after reading or simultaneous with it. Then grammar, or the correct analysis of language, is early taught, to enable the scholar to convey his own ideas intelligibly, and to readily understand the language of others. Geography, to prepare one with a knowledge of various parts of the earth in order that he may do business or read with understanding the accounts of other places and nations; and arithmetic, to enable one to calculate and buy and sell correctly, are ranked among the essential elements of common education.

With these various kinds of knowledge, the man is supposed to be fitted for the chances and duties of life. They are indeed essential to the greatest usefulness and the highest enjoyments of life; but they are not absolutely necessary to existence on earth. The chances and contingencies that require the use of these kinds of knowledge do not come to all men; none of them are inevitable to any one; they may be and are avoided by many: and, at most, they come upon only a part of mankind, and upon them only a part of the time.

But the responsibilities that are connected with the body, the advantages to be gained by a knowledge of its structure and action, and faithfulness to its laws, and the disadvantages that flow from an ignorance and neglect of its laws and conditions, are universal and permanent. They come upon every man and woman, and abide with them through life. They can be escaped or avoided or diminished at no time, and in no day, from the beginning to the end of earthly existence.

Each man is appointed to take care of his own body. Several of the organs of which his body is composed and by which his life is sustained are left partially or entirely to his charge. These are the organs of digestion, respiration and circulation, the bones and muscles, the brain and nervous systems and the skin. All of these have certain wants to be supplied or certain powers to be used; and the man himself, their owner and enjoyer, is the appointed one to supply these wants and to appropriate these powers.

This is so inevitable to all, that life and health hang upon the discharge of this responsibility. According to the manner in

which each one eats, drinks, and breathes, cares for his skin, and uses his bones, muscles and brain, is his life full, and vigorous, joyous, and protracted, or feeble, painful, and short. If he does these things intelligibly, and faithfully, agreeably to the law of his nature; if his nutriment is exactly adapted to his powers of digestion and the wants of his body, if he always breathes pure air, if he bathes and clothes himself properly, if the exercise of his brain, and his locomotive apparatus are just what these systems need, and no more than they can bear, then health in a high degree is enjoyed, strength is ever at command, and life is well sustained and prolonged. But, on the other hand, in as far as a man is faithless to this law of life, he is weak and sick; he has not the command of his powers, and his earthly existence is shortened. In this matter the reward immediately follows and inevitably follows the obedience, and the blessing attends each virtue. On the contrary the punishment is irreparably connected with the neglect of duty, and with the disobedience to the law of life.

This connection between the right or wrong administration of our organs and powers, and health or sickness, strength or weakness, is as certain as cause and effect, as that between any causes and their consequences in nature.

The will or the intention has nothing to do with the result. Whether a man neglects or errs from ignorance of the law or from wilful resistance to its commands, the punishment follows in the same manner and degree; it has regard only to the amount and kind of disobedience, and not to the motive or will of the sufferer.

Because this knowledge of the condition of the present being, this practical science of popular physiology has been rarely taught, men have generally been left to their appetites and propensities, their views of worldly interest, to guide them in their self-management; and consequently the law of physical life has been almost universally disobeyed, to a greater or less extent; and thus the measure of life here, in its fulness or in its continuance, is very materially diminished in nearly, perhaps quite, the whole of mankind. In Massachusetts, with about a million of inhabitants, according to the calculation founded on the experience of the Health Insurance Companies, there are twenty-six thousand persons between the ages of fifteen and seventy constantly sick. This covers the entire productive period of a man's life. This State thus loses every year the enormous amount of twenty-six thousand years of productive service, on account of sickness. Massachusetts is supposed to be among the most healthy countries. Others probably have more sickness than even this. Very much of this defect of life — of the sickness, weakness and ill health of mankind, would be prevented, if men in

their early years, were as well prepared to administer their powers of body as they are to administer their estates — if they were as well taught in physiology, as they are in geography and arithmetic.

The preparation for this self-care implies neither a knowledge of the comparative physiology of various animals, nor a study of the minutiae of anatomy. It is necessary to understand the general structure of those organs which are subject to man's control, or affected by his management. These are the organs of nutrition, respiration, of locomotion, the skin, and the brain and nervous system. But the physiology of these organs and systems, their actions, wants, powers, and uses, must necessarily be more extensively examined.

The practical applications of these laws to the manifold chances of life, the way in which and the degree to which they are affected by the various circumstances of the world, the infinite variety of duties in respect to them, according to varying contingencies, require a far greater study than the anatomy and physiology of the system.

Thus, in studying the locomotive system, it is needful to learn the general character, strength, and arrangement of the bones; the general structure and connections and actions of the muscles. Beside this, we should learn the relations of these organs to the others, as the effect of muscular action on digestion of food, and the effect of various kinds of food on muscular action; the effect of bathing, clothing, and perspiration; of the condition of the lungs and of respiration; of the various states of the brain, of the mind, the feelings, and passions, on the power of labor; the effect of protracted or interrupted action; of rest and sleep; of over exertion and of inaction; of day and of night labor. All these, in their manifold varieties, are to be learned, in order to fully understand the laws and responsibilities connected with the organs of locomotion.

All the other systems are to be learned in this manner, and thus one may be prepared to use his powers and organs for their legitimate purposes—to maintain his health and strength, and increase his enjoyments to the highest degree, and prolong his present life to its fullest extent.

There are other and different views taken of this subject. Some propose to teach a wide range of physiological science. Thus, in respiration, they explain the respiratory apparatus and its mode of action in the various classes of animals. In the same manner, and to the same extent, they teach the structure and action of the other organs. By this means, students may become naturalists, but they consume so much time in acquiring this wide range of anatomical and physiological knowledge, that comparatively little or none is left for the study of the special

application of the laws of human life to the chances and the responsibilities of human action, and thus the very object of this popular physiology is neglected, in the ambitious attempt to become extensively learned in science.

Some prefer to teach anatomy more minutely, and for this purpose their books describe the individual muscles and the blood vessels and nerves in their multiplied ramifications, and have numerous engravings to correspond.

There is something very taking in this method of teaching this science. It seems to convey a depth of knowledge, and to reveal the hidden intricacies of the human body, and thus the pupil is flattered with the hope of becoming a scientific scholar.

There arises an objection to this system similar to that which was offered to the extensive study of physiology, its uselessness and the want of time.

There is necessarily a limit to the amount of time and attention that can be devoted to any of these studies by the general student; and yet there is seemingly no limit to the range of anatomical or physiological science that may be learned. It is therefore necessary to make a selection of those topics which are most intelligible to the scholar, which will be remembered, and are applicable to purposes of life.

The general scholars, the pupils in common schools and academies, all who do not intend to become physicians or surgeons, stand in need of some knowledge of physiology. Their object is not to become men of science, but to gain that knowledge which will teach them how to manage the organs entrusted to their care, and how to appropriate their powers of body or mind so as to secure for themselves the greatest health and the longest life.

If, therefore, they spend the time and attention which is allotted to this subject, in the study of comparative physiology or of minute anatomy, they have little or none left to study that practical application, which will secure them in after life, against the errors and ailments that fall so commonly upon men. And though they may become learned naturalists or anatomists, they yet remain in want of that knowledge of the law of life which will be useful to him, and serve to guide them in their future self-management.

The only way in which this science can be profitably taught to the general student, and the only way he can advantageously learn it, is with the view to its application to the government of his life. This would include the general anatomy of those organs that are entrusted to his care, and only so much of this as is requisite to the understanding of their actions, powers and wants, or the physiological law which he needs to learn; and lastly, the relation of these organs and of his whole frame to all the chances and exposures of life. This will comprehend as

much as the pupils or even the general scholars will have time to study, as much as they can understand, and certainly all that they will find useful in fulfilling their duties of the present being.

It is important in all instruction, and especially in teaching a new science, that it be clothed in the most natural and simple language, that the learners be not burdened with strange words, and that the ideas be so clearly presented, that he who runs may read, or he that reads may understand. The common scholar can gain no advantage from learning the scientific terms of Latin or Greek, which represent objects that have common English names. This is not merely a negative evil, but it is positive; for, that mental labor which might be advantageously devoted to understanding the nature and character of the *wind-pipe* is, in part at least, taken up and wasted in understanding the meaning of *trachea*, when the same idea is given under this Latin name.

Certainly, when the language of any book is so clear and transparent, that nothing seems to stand between the learner's mind and the author's ideas, these can be transferred from the one to the other, much more easily than when the student hesitates at the meaning of words, and sometimes is obliged to consult a dictionary.

This plan of the study of popular physiology and its application to active life, or rather physiology and hygiea combined, is less pretending than others. There is in it less show of learning, and it seems to promise less to the teacher and the scholar; consequently, some who are desirous of making large acquisitions in a new science, or who consider new and strange facts as practical wisdom, may be turned from this and be drawn to other plans. But those who look to the future and practical objects of this science, and are content to study it as a law that shall guide them in the fulfilment of their responsibilities in life, will look for those facts and those principles that shall thus teach them this law of self-management, rather than for the barren learning of useless facts and inapplicable principles. E.

THE DIGNITY OF LABOR

Is a subject which is very much overlooked. Our system of education, excellent as it is in many respects, is faulty in this point. The prizes held out to the young mind are not those which are to be gained by physical toil united with and guided by mental energy. Children, young men, are not encouraged to put their hands to the plough and the spade ; to the cultivation of the soil ; to the improvement of agriculture. They are not told that this, of all pursuits, is the most natural to man ; the most dignified, the surest in its results ; but they are taught to aspire to some higher position, — as if any other were higher ; to spend their best energies over the midnight lamp, to exhaust all their powers of body and mind in the acquisition of that sort of knowledge which shall qualify them to become “ professional men ; ” lawyers, physicians, preachers. This false view of life is not, perhaps, inculcated by our public teachers, but neither is it checked by them. It takes its rise under the parental roof, where every boy who indicates the possession of ordinary faculties, is held by his fond parents to be a prodigy, and destined by them to shine with a brilliant lustre among his fellows in after life ; to become a leading star — an ornament to society, a guide to his fellow men. He is taught to believe that the occupation of his father is undignified — that it may do for ordinary minds, but is beneath such a capacity as he possesses ; that physical toil is vulgar, that the true marks of a gentleman are white hands, kid gloves, and a “ profession ; ” that a farmer, especially, is, and of right should be, a dull, plodding animal, just the lowest grade of humanity ; who is fit for nothing else but to till the earth, and who is just fit for that because he is fit for nothing else ; and these absurdities, if they are not encouraged, are not checked in the school room, the academy or the college.

Reformation is needed in this matter, else all our brightest and best, to say nothing of those who are only supposed to belong to that class, will be drawn from the noble pursuit of agriculture and induced to waste themselves in a vain struggle for pre-eminence in other pursuits, wherein a thousand fail to one who succeeds. But reformation is needed for another reason. The “ professions ” are all overstocked with students and teachers ; science is pursued in all directions but the most important, and applied to all subjects but the right one. The ingenuity of the human race is exhausted in its endeavors to make cloth by some easier and cheaper mode ; but nothing is done to test the capacity of the earth and compel it to yield an increased production of bread and fruit. The great

reservoir from which all our prosperity must ever flow, is left to its own care, while every channel that leads from it is freed from obstructions and increased in capacity. This is all wrong. The careful, industrious cultivator of the soil is always sure of a living while he has land and health; of a living at least, in any and all times—generally of something more; and of what other pursuit or occupation can so much be said? How important, then, that science should be compelled to lend her aid to this glorious pursuit, thereby to render it still more productive and useful to the great human family!

We have become a great nation. We have increased in numbers and in wealth beyond any precedent in history; and to what do we owe our greatness? An eloquent English writer says, "The pride of America is the pride of successful toil; not the toil of conquest; not the struggles for empire; not the efforts of grasping ambition; *but the humblest toil of the humblest manhood*;—the toil of the hewers of wood and the drawers of water. Hence, to guard the struggling against insult, and the successful against detraction, may be called the chivalry of America. It is the great feature of its social system. It is the dear bought hereditary honor which its people seek to guard. He who would sneer at any man for his honest calling in America, would but bring himself social martyrdom; and the man who would be ashamed of the calling by which he rose, would find most men ashamed to recognize him." This writer has answered our question. We owe our greatness to "*successful toil*;" and if we would retain the position we have grasped, more especially if we would advance in wealth and greatness, it must be done by the same means. But why has our toil been successful? Simply because it has been directed by intelligence; because the mind of America has lent its aid to the hands of America; and both have worked together zealously, not for a landlord or a master, but for individual self. Because we have in some sort appreciated the *dignity of labor*. The great cause of fear, and it is that which we would guard against, is, that our children shall be taught to look with contempt upon the means by which their fathers rose. That such a feeling exists, that it is increasing in breadth and strength, is obvious to any keen observer. That it should be checked, if possible eradicated, is no less clear. Parents should inculcate upon the minds of children the value and the dignity of labor, and teachers should do their part of the work. Children should ever be taught not to call upon others to do for them what they are able to do for themselves. Cultivation of the soil should be presented to the young mind as the highest, the most dignified vocation of man; a vocation to which all others owe their existence, by which all others live;—a vocation which affords employ not for the hands

only, but for the head, the heart and mind; a vocation upon which genius may labor and science may expend its treasures for ages with benefit to the human race; a vocation which strengthens the physical and enlarges the mental powers of a man, however strong — however great he may be.

We desire to see the present course of things changed. Instead of drawing away the best minds from the best of pursuits, we desire to see these minds so educated that they will turn back again to the soil and expend their genius and their science and their energy in rendering that more productive. Labor, in any honest calling is honorable, but more honorable, more dignified than all other, is labor, guided by intelligence, cultivating the earth.

SCHOOL HOURS.

CHILDREN in towns and cities where annual schools are kept go to school too much both for their mental and physical good. They commence at too early an age, and are confined too steadily to their tasks. It is not strange that they become listless and inanimate; that they too often regard the school room as a prison house, and their teacher as a cruel task master. We dwarf and enfeeble the intellect by this constant pressure. The great and good men who have preceded us in life — bright and shining lights in their day and generation — were not thus tasked in their youth, and even in their infancy. The good old fashioned District Schools have produced giant intellects even in our own time. Children then worked and played in the open air a part of the year, and went to school the remainder to study and to learn; and while we would not advocate a return to the old system of "six months' schooling" in the year, we cannot refrain from expressing the opinion, that children now go to school too much. The consequence is that we are rearing a puny, feeble, sickly generation; and well will it be for them, if they do not grow up as feeble in intellect as in body. Three hours in a day, or four at the most, is enough for close mental application even for adults. Children should go to school in the morning, but not in the afternoon. In the morning the body has been strengthened and invigorated by sleep, and the mind is fresh and active for study; but in the afternoon it is not so. Then children are restless, impatient and idle. It is then that school discipline becomes difficult. Children require time for recreation and amusement every day. More than half their waking hours should be thus appropriated; and if sufficient time

be not allowed *out of the school*, there will be trouble and confusion *in the school*. Let the people of this or any other city or town, where annual schools are kept, but try the experiment of having the schools keep only one session in a day for one year, and the custom would be established forever. They would never return to the present method.

THE MASSACHUSETTS TEACHERS' ASSOCIATION

Will hold its next annual meeting at Worcester, the session to commence on the evening of Monday, the 25th of November, and to continue through the succeeding day and evening. Lectures are expected from several distinguished Teachers, and, as time will permit, interesting and important subjects will be brought up for discussion. The interest felt by the members of this Association in the cause of Education, has been constantly on the increase, since its first formation; and it is to be hoped and presumed, that the ensuing session will fully attest that interest. Teachers and other friends of Education are cordially invited to attend the meeting.

THOMAS SHERWIN, *President*.

Boston, Nov. 1, 1850.

PUBLISHER'S NOTICE.

SUBSCRIBERS are reminded that the next number of the Teacher closes the yearly volume; and that one dollar and a half will be required in liquidation of subscriptions remaining unpaid after the issue of that number, agreeably to the terms of subscription.

The friends of the work are also earnestly reminded, that the present (before the commencement of a new Volume,) is a favorable opportunity of aiding in the circulation of the work, by extending a knowledge of it to others, and inviting their subscriptions. Will they not do so, and thus aid the cause of education generally?

T H E

MASSACHUSETTS TEACHER.

Vol. III. No. 12.]

N. WHEELER, EDITOR OF THIS NUMBER.

[December, 1850.]

CLASSICAL STUDIES.

THE "Massachusetts Teacher" cannot be said to have fulfilled its mission, if it fail to take due notice of any one considerable branch of learning, or department of education. If any apology were necessary, then, for offering an article on the subject indicated by the caption above, we would seek it first in the very institution of the "Teacher." And we are the more inclined to take shelter under this view of the case, from the fact that but little space, heretofore, has been devoted to this subject. We can recollect, at the moment, but one article of any extent, which has had for its object to commend the study of the ancient classics; and with reference to that, we most sincerely regret that the modesty of the writer should so far have prevailed over his better judgment, as to induce him to limit his views of the advantages of the study of them to the wants of the teacher. Had he seen fit to take a wider range, the classics would have had an abler advocate, the writer of this would have been spared the trouble of the present article, and more space in this number of the "Teacher" would have been devoted to other matters.

There is another reason why we think a few words on this subject, just at this time, may not be wholly amiss. It is known to all the readers of the "Teacher" that a successful effort has lately been made in one of our oldest and most respectable colleges, not absolutely to depress the classics, but to elevate, relatively, other departments of study, and thus provide for the wants of a class in the community whose interests, under the old system of collegiate education, are supposed not to have been sufficiently regarded. Now we have not a word to say against this movement. Indeed, we are more than half

inclined to think that the considerations in which it had its origin are founded in truth. We know, with reference to some who have acted a prominent part in effecting the change, that, so far from undervaluing the importance of classical study, or wishing to depreciate it in the estimate of the educated world, they most earnestly desire to see the standard of classical attainments elevated still higher; and this they honestly believe will be more effectually secured by the innovations proposed. Though we feel entirely safe, then, so far as the projectors of this movement are concerned, we cannot say as much of all those who are endeavoring, in one way and another, to help on the reformation.

There are various classes in the community who owe the classics a mortal grudge. Some, for want of capacity, or inclination to study, have spent long and tedious years in an effort to acquire the minimum equivalent for a diploma: the burden of every such one is always, "*Quæque ipse miserrima vidi, Et quorum pars magna fui.*" There are those, again, who cannot see the value of any outlay or investment which will not net to the stockholder its semiannual three per cent., in *bona fide* dollars and cents, and do it, too, with the regularity and promptness of the best-regulated bank stock in the country. With such the cry is forever, "What is the use?" There are others, again, who suppose themselves most deeply enamoured of the laws and works of nature, and who presume to think no proof of stupidity and dulness so conclusive as a relish for a *dead* language. Now add to all this that there are unquestionably a few, who, with little or no relish or capacity for language, have, nevertheless, displayed a most enthusiastic devotion to some one scientific pursuit, and who, naturally enough, imbibe a strong dislike for anything which draws away their attention from the chosen field of their intellectual effort, and we have no mean array of those who are ever ready to join in the general outcry, "Down with the dead languages," whenever a favorable occasion offers.

There is, moreover, in matters of education, a disposition too prevalent to act the part of Procrustes. Every child's intellectual stature must come up to the same point. A system must stand or fall as a whole. Every student, without discrimination, must embrace or reject it entire. What is good and necessary for one is, for that reason, held to be good and necessary for all. What is unnecessary for one may be dispensed with by all.

Now we have no fear that any, or all these influences combined, will be able to dislodge the ancient languages from the high place which has been awarded to them by the learned of so many ages. They are too effectually inwoven into all valua-

ble literature,—nay, Science herself is indebted to them for her terms of universal significance,—to need our poor sympathy and feeble aid. It is not with reference to *their* destiny, therefore, that our anxieties are awakened. We have been so long accustomed to contemplate the wants of the future scholar in the various departments of educated life, that our thoughts turn instinctively to him: and our only fear is, that now and then one, whose circumstances compel him to listen to the clamors of the multitude in the days of his inexperience, may be induced to choose a course which he will one day regret, and that, perhaps, when regret shall be too late to be of any avail. We propose, then, to notice some of the claims of the ancient languages upon the attention of the student, in the hope that, if they appear to our fellow-laborers according to truth, they will not fail to give judicious advice, whenever and wherever needed.

We do not propose, however, to discuss the whole subject, nor to enumerate all the advantages of classical study.

We are very far from wishing to commend the ancient languages to all classes of students. We are willing to admit that the present state of the commercial world, and the facilities for international intercourse are such as to create a most unprecedented demand for a practical acquaintance with modern languages. We do not deny that the present and prospective condition of internal improvements, and the mechanic arts, calls loudly for a kind of education to which the ancient languages would not materially contribute. We do not contend that the enthusiastic student of chemistry must acquaint himself with Latin and Greek, before he can sufficiently understand the application of chemistry to agriculture and the arts to enable him to conduct a farm or superintend a manufactory. But we do say that no one, *who would perfect himself in the knowledge and use of language, as a medium of thought*, can safely condemn the languages of the ancient Greeks and Romans.

To one whose business is to think for others as well as himself, the importance of attaining to something like perfection in the use of language, cannot be overrated. He may have a mind disciplined to the utmost precision and accuracy of thought,—he may possess all knowledge,—and yet, if the medium, through which his thoughts are to be transmitted to others is imperfect, imperfection and distortion will characterize all his intellectual efforts. As the object-glass of a refracting telescope, when imperfect, represents the heavenly bodies as misshapen and distorted, so imperfection in the use of language fails to convey to the minds of the reader and the hearer an accurate transcript of the thoughts of the writer and speaker.

Who will venture to say that all this is not true? And yet it was our painful duty, on one occasion, to hear from a distinguished

advocate of popular education, an argument in favor of the *superior* importance of the study of Nature. We wish not to be misunderstood. We have not a word to say in disparagement of the study of Nature, absolutely or relatively. On the contrary, we would urge it upon every one, with all the persuasion in our power. We think the true scholar will be affected toward language and Nature, as every true parent is affected toward his children ; he will be unable to say which he prefers. If the works of Nature are wonderful, are not the powers of man, in their adaptation to articulate speech, equally so ? If the study of the laws of the material world tends to develop the resources of nature, and contribute to the physical comfort and happiness of man, does not the power of speech tend equally to his intellectual, social, and religious welfare ? If it be important, — if it be, rightly considered, noble and praiseworthy to promote the physical well-being of man, is it not vastly more so to promote the well-being of his spiritual nature ? What were man without the power of thought ? Simply a brute. And what were the members of the human family to each other, but for the power of speech ? Nought but deaf mutes, without any possibility of improvement, or prospect of rising above the dominion of the appetites. So long, then, as language is so important an agent in the elevation and perfection of man, so long will the study of language be one of the noblest studies in which the scholar can engage. Especially does this appear to be the case, when we consider it with reference to the cause of truth and humanity. The liability to misconception is proverbial. Words, at best, are but imperfect representatives of thought. Language, in its most improved state, is but a poor vehicle for the conceptions of the mind. Differences in intellectual habits, modes of thought, and association, not unfrequently affix very different meanings to the same verbal expression. The fiercest controversies have been waged in politics and religion, as well as on other subjects of the greatest practical importance to man, which have originated quite as much in misunderstanding and misconception of terms, as in radical difference of views.

How, then, we ask, are these evils to be remedied, but by a better acquaintance with the philosophy and use of language ? Mental discipline, the power to think consecutively, to discern the relations of thought, is, of course, taken for granted. It is not claimed that the most thorough acquaintance with language, without this, were the attainment under such circumstances possible, would be of any value. And, on the contrary, of what avail is the *mere* power of thought ? It is, so far as the wants of humanity at large are concerned, like the mountain torrent, undirected to useful ends. It is like the winds to a ship without its sails and rigging. It is like the loadstone hidden in

its native mine. The power is there for the most magnificent and beneficial results. But alas for human improvement, those results come not for the want of a proper channel to direct that power to its practical issue.

If, then, it is by means of language that truth is to be elucidated and enforced, and error stripped of its innumerable disguises; if language is the instrument by which the minds and hearts of the young are mainly to be formed for virtue and happiness — by which the tyrant and the oppressor are to be compelled to relax their hold upon the rights of man; if this is to contribute more than almost anything else to the delights of social intercourse; if by this the gospel itself is to be proclaimed to the nations, and its consolations and hopes to be carried to every distressed family, to every aching heart, then surely the study of language as a medium of thought possesses an importance, especially to those who, as we have before said, are to think for others as well as themselves, not second to that which attaches to any other department of human learning.

In urging upon the English student the study of the ancient languages for the attainment of the object under consideration, we do not, of course, recommend these to the neglect of the English. We are guilty of no such folly as to suppose that any language, nay, that all languages, however perfectly acquired, can atone for neglect to acquaint one's self with the philosophy and use of his own mother tongue. Studying the history and use of Greek words is not, in any special or necessary sense, studying the history and use of English words. Nor is the study of Latin grammar, to any great extent, the study of English grammar. Every language has its own facts and its own laws, which the study of other languages cannot reveal, but without a knowledge of which no one can be an adept in its use. It is, therefore, as aids to the better understanding of the vernacular, rather than as substitutes, that we would have them regarded. Nor are we disposed to deny that very much of the desired object may be attained by a careful study and diligent comparison of the laws and usages of a single language, and that the vernacular. Indeed, some of the most lucid and forcible writers of the English, were men who had little acquaintance with other tongues, ancient or modern. They are exceptions, however. They did what few could hope to do, and they would have done better had they extended their acquaintance with the vehicle of thought. There is, so to speak, an original, universal language, lost as a whole, but scattered in fragments through the various languages of the earth. The scholar who has gathered these up, and restored them to their original connections, is prepared to enter into the genius and spirit of any language. He is, so far as the power of utterance and expression are concerned, prepared

for any thing to which his intellect is equal. This universal language, deduced from the laws and usages of different languages, is to any one tongue, what geometry and trigonometry are to surveying, engineering, astronomy, and other departments of practical mathematics. In a popular way, some attainments may be made without it, but the science, the spirit, is wanting.

It will be seen, doubtless, that what we have just said is nearly or quite as applicable to modern as to ancient languages. Of this we are not insensible; and we are prepared to admit, to some extent, the force of the argument to be derived from it. We are very far from being disposed to deny that the careful study and comparison of several modern languages, if conducted in accordance with the spirit of modern philology, may lead substantially to the same result. They will, at least, secure to one a knowledge of the principles of general grammar. Besides, we claim no such perfection for the ancient languages, as to suppose that the study of those alone will answer all the purposes of the scholar and writer, or supersede the necessity of an acquaintance with other languages to the extent of his circumstances and abilities. Our recommendation embraces the two ancient languages first, and modern languages afterwards; and this order we would observe, not more for the superiority of the former over the latter, than as tending to a surer and more rapid acquisition of the latter. At the same time, if compelled by circumstances to content ourselves with two besides our own native tongue, those two should be the tongues which once resounded in the Pnyx and the Forum.

One very important reason why we think the study of the ancient Latin and Greek eminently adapted to facilitate our acquaintance with language as a medium of thought, is found in the nature and abundance of the helps to their acquisition. With the very best helps, it is a task of no trifling character to acquire a language. A superficial knowledge, a mere smattering, the gathering up of a few words and phrases, it is true, may be the work of a year, or even less time, for those who aim at nothing more. But to enter its sacred portals, to survey its magnificent structure, to scrutinize its numberless combinations of grandeur and beauty, or, to drop the figure, to make it so thoroughly our own as to be able to *think* in it, with accuracy, with elegance, and despatch, is the unaided work of neither one man, nor a single age. Who is equal to the unassisted task of determining and illustrating the movements of a machine composed of from fifty to one hundred thousand parts? "What individual is competent to trace to their origin, and define in all their various applications, popular, scientific, and technical, seventy or eighty thousand words?" But where are we to look for languages which have been subjected to the scrutiny to

which those of Greece and Rome have been subjected? To say nothing of the labors of preceding ages, it has been the lifelong effort of the greatest scholars of all Christendom, from the days of the Medici until now, to add something to the understanding of these languages. Nay, the crowning glory of one particular people is found in the perfection which they have given to this department of philology. They have ransacked every monastery, they have brought to light and collated every manuscript, they have deciphered every ancient inscription, be it upon monument, tablet, or coin; in brief, they have literally, and absolutely, left nothing untouched, nothing unexamined, which could, in any way, or in any degree, however small, add to our appreciation of these languages. Look into their lexicons. There we find, so to speak, the biography of every word from its earliest to its latest existence. We see all their changes, as affected by the age or country in which they were used; all their meanings, as dependent upon the connections in which they are found, whether poetical, philosophical, or popular. There we have all their primitives and derivatives, their cognates and their compounds. There, too, we find everything classified and arranged with the precision of a well-marshalled army. We are more than half constrained to pronounce the work complete, perfect; and inquire, with wonder, what is left for the labors of future scholars. If we turn to their grammars, we find the same evidences of perfection to study and admire. Besides, everything of a collateral nature, which can in any way illustrate or facilitate the acquisition of those languages, is laid at the feet of the inquiring student. The civil and military history of these people,—their religious belief, their political institutions, the teachings of their philosophy, the habits of the people, the sources of their income, their relations to other nations and the reciprocal influences exerted,—in fine, everything which one could wish to know, is accessible to the simplest inquirer.

It appears to us, moreover, that all these helps are more perfect and more reliable, from the fact that the languages themselves have all this time been stationary. Those who have labored to understand and illustrate them have not been examining an object which was constantly shifting its position, its dimensions, and its features;—a fact which cannot be affirmed of any cultivated language of modern times.

Now turn we to the corresponding helps for the acquisition of modern tongues, and where do we find the same completeness and perfection? Where are we met by such evidences of endless and careful research? Where do we look for such illustrious scholars, in this department of learning, succeeding each other in the succession of ages, and, like the giants of old, piling their works upon those of their predecessors, till their

united structures scale the heavens? Indeed, where is the English scholar or writer of eminence, who has not regarded the compilation of a good dictionary the most tedious of all literary drudgery? If we have made a good beginning in the department of Lexicography, it is only by aid of the light shed upon it from the same department of classical learning. In the department of grammar, we can boast of text-books enough, it is true. But of the hundreds which have seen the light, even in this youthful land, where is the one of them all for which we will venture to predict a life of a single decade? Indeed, the last ten years has witnessed the first attempt to reduce English grammar to a science; the first attempt to unravel the wondrous structure of English sentences, and display the mysterious and complicated relations of thought. And for the very idea which gave birth to this treatise, noble as it is in its beginning, and destined to still richer developments, we venture to assert that the author was indebted to his acquaintance with the German grammars of the Latin and Greek.

Among the helps to the acquisition of a language, we certainly ought not to omit the living teacher: and here, too, we shall confidently claim the most decided superiority for the ancient languages. We are willing to concede the qualifications, the skill, and the fidelity of many teachers of modern languages; and we cheerfully award to them the honor due to their merits. But the qualifications of most, who undertake this work in our midst, are of a very dubious character. If not our own countrymen, with limited opportunities for the acquisition of what they undertake to teach to others, they are, at best, but birds of passage, utterly destitute of the requisite acquaintance with the philosophy of language, whether as applied to their own, or the English tongue. The teachers of the ancient languages, on the contrary, especially those who are found at the head of these departments of literature in our colleges, are men of eminent talents, improved by all the facilities which either this or the old world can furnish. They are men of extensive research, of large and liberal views, of enthusiastic devotion to their calling, and their whole lives they have consecrated to their work.

Besides, the objects for which the ancient and modern languages are respectively pursued, and the manner in which they are taught, tend to show the same superiority of the former over the latter, for the purposes under consideration. The former are mostly pursued for disciplinary and scientific ends; the latter for colloquial and practical, or merely ornamental; and they are taught for the attainment of their respective ends.

If, then, there be any occasion or circumstance in a man's life when he may, without blushing, confess his need of help, we may confidently say it is in the attempt to acquire a foreign

tongue ; and we may with equal confidence affirm that no language furnishes such facilities, in this respect, as those whose claims we are now endeavoring to advocate.

Another reason why we prefer the ancient Latin and Greek to other languages for the purposes in question, is found in their admitted superiority ; or, perhaps, we should say in the superiority of their development, as exhibited in the writings of their master spirits : for we are told by an authority which it would not be modesty in us to call in question, that it is neither in accordance with wisdom nor truth to assert that one language is, in itself, more perfect than another,—that the Greek, which so enchants us in the works of Homer and Pindar, is not a more perfect language than the Iroquois or the Algonquin,—that every language is a perfect instrument, but played on with different degrees of skill, according to the genius of the artist,—that Homer played well on the Greek, and would have played equally well on the Iroquois,—that he, who thinks it is the superior perfection of the language which ravishes his senses, and carries him up into the third heavens, has only to hear, though it be but the Leni Lenape played upon by a Milton, a Shakspeare, a Dryden, or a Pope, to be convinced that he is mistaken. However this may be, it is sufficient for the purposes of our argument, that to Homer and Virgil has been assigned, by the concurrent judgment of ages, a rank second to no other poets the world has ever produced ; — that Demosthenes and Cicero have ever been studied as the most perfect models of oratory ; — and that, despite the advantage which twenty centuries must necessarily give to the modern historian, few would venture to claim preëminence to Thucydides and Tacitus, either for themselves or others.

Now it surely can need no argument to show that, if we study language to improve our power of expression, the models we take should be as nearly perfect as possible. The only questions, therefore, which it is important in this connection to consider, are, will not translations answer every purpose attainable by a knowledge of the original ? and, as a matter of fact, have writers experienced the benefits predicted ? With reference to the first inquiry, there can be but one answer ; and that is, briefly and emphatically, No. The reader of translations is in no sense a student of language, or of thought even. He does not come in contact with the mind of the author, nor can he enter into his views or participate in his sympathies. He can form no just notion of the inspiration of the original thought, nor can he judge of the skill with which words are selected and combined to convey it, in all its freshness, to the mind of the reader. A translation, however perfectly made, can, to the scholar, no more make good the original, than the most perfect

daguerreotype likeness can make good to affectionate parents the loss of a beloved child. In either case it is a semblance, and not the reality. Besides, the inspiration of genius attaches not to the thought alone; it pertains to the expression also. Shakspeare has portrayed the passions as no other man can do, not more by the originality and power of his conceptions, than by the superhuman skill with which those conceptions take form. Let any one, who is not convinced of the truth of what we are now saying, test it for himself. Let him, if acquainted with the Latin, select one of the most beautiful of Horace's odes; let him first drink in the idea, through the medium of the original words, without one thought of their representatives in English; let him observe, too, the graceful and metrical flow of the language; then let him make the very best translation — translation, we say, not poetical version — of which he is capable, and if he do not find the charm most effectually dissipated, we yield the argument. It is said that Phidias so wrought his own image into the shield of Minerva, that to remove the image would destroy the shield. So it is with the form of the expression in which genius chooses to utter her thoughts; change that form, and the inspiration is gone.

As to the benefits which writers have actually derived from the study of these languages, in the improvement of their power of expression, we have but to go to those writers to ascertain the truth. Wherever we find a writer, either in this country or in Great Britain, who is distinguished for the finished elegance of his style, the purity of his diction, and the skill with which he selects and marshals his words and sentences, there, in nine cases out of ten, we find an enthusiastic admirer of classical literature. And, indeed, with respect to those who have written with greatest effect *against* the study of the ancient languages, it has been remarked, that, for their most polished shafts, they were obviously indebted to the very literature they presume to denounce: their most effective bolts were forged in the very workshops they are attempting to demolish.

We have but one consideration farther to offer in favor of the views we have been endeavoring to advocate, and that is found in the fact that the literature of the ancient Greeks and Romans has infused itself, in various ways, into the choicest and most valuable literature of every cultivated nation of modern times. Like the blood which flows through the animal system, it permeates the universal body of literature, and constitutes too vital an element to be neglected with impunity by any one who aspires to the rights and immunities of citizenship in the great republic of letters. "These great ancients have been, time out of mind, the teachers of the civilized world. They form a common bond, which unites the cultivated minds of all nations and ages to-

gether. He who cuts himself off from the classics, excludes himself from a world of delightful associations with the best minds. He fails to become a member of the great society of scholars; he is an alien from the great community of letters. He may be a learned man, he may have all the treasures of science at his command; he may speak the modern languages with facility; but if he have not imbued his mind with at least a tincture of classical taste, he will inevitably feel that a great defect exists in his intellectual culture."

We have before said, that it is to these languages Science is indebted for all her terms of universal significance. Add to this, that some thousands of words, in common use, originating from this source, have been naturalized in the English. Now that these words and terms may be, and are, so defined as to meet all popular wants, without resorting to the original, we by no means deny. But we do contend that the demands of the scholar cannot be answered, nor the duties of the writer and public speaker properly met, without tracing them directly to their source. He who attempts it, must receive and use them, as the patient does his medicine, or the catechumen his creed, upon the authority of others. He can have no independent judgment.

Nor is it merely in the matter of words and terms, that these languages have infused themselves to such an extent, into the English. Many of the sciences struck their first roots, and attained to no inconsiderable growth, in Grecian and Roman soil. Some of their old writers on law and medicine are said to be no mean authority, even now. In some departments of pure mathematics, we are still their pupils; and if, in astronomy, geography, navigation, and the kindred branches, we are their superiors, even that superiority is owing, in no small degree, to principles settled by them. The lessons of practical wisdom, and precepts of morality, deduced by Socrates from the light of nature alone, might well put to the blush many a modern theologian, who professes to stand on the authority of Revelation. The constitutions of those old republics, and the practical workings of their governments, have furnished the most copious illustrations for the statesman of every age, and they will continue so to do till the end of time. Besides, the ancients have ever been received and acknowledged as standards of literary taste, whether in poetry, history, or oratory. Rhetorically speaking, too, the richest gems which bespangle the firmament of English literature, consist of quotations, allusions, and references of a classical character.

How then, we ask, is the student, even of modern literature, to revel amid the trophies of intellect, — how is he to survey the progress of human culture, and the achievements of genius,

whether of this or other lands, whether of the present or past ages, unless he is provided with the key which shall unlock for him the massy gates that exclude the stranger and the alien ?

We have written thus much crudely, we admit, and in haste, subject to frequent interruptions incident to our calling and circumstances in life. We have purposely omitted many considerations which we could not have passed over, had we been discussing the value of classical learning in the abstract. But we had a specific object in view, and we have endeavored not to lose sight of that. The last few years of our life have brought us in contact with a goodly number of students, whose business in after life was to be, to think. We have endeavored, with a good conscience, to ascertain their real wants. The results of our inquiries with reference to one of these wants, both as to its nature and the manner in which it is to be met, we have here, according to our ability, endeavored to set forth. The views we have advanced we commend, not to the charities, but to the calm and unbiassed judgment of our fellow-laborers. Whether they shall be found to be right or wrong, sound or unsound, we wish them to pass for just what they are worth and no more.

THE LOVE OF STUDY.

BESIDES the shame of inferiority, and the love of reputation, curiosity is a passion very favorable to the love of study ; and a passion very susceptible of increase by cultivation. Sound travels so many feet in a second ; and light travels so many feet in a second. Nothing more probable ; but you do not care *how* light and sound travel. Very likely ; but *make* yourself care ; get up, shake yourself well, *pretend* to care, make believe to care, and very soon you *will* care, and care so much, that you will sit for hours thinking about light and sound, and be extremely angry with any one who interrupts you in your pursuits ; and tolerate no other conversation but about light and sound ; and catch yourself plaguing every body to death, who approaches you with the discussion of these subjects. I am sure a man ought to read as he would grasp a nettle ; — do it lightly, and you get molested ; grasp it with all your strength, and you feel none of its asperities. There is nothing so horrible as languid study ; when you sit looking at the clock, wishing the time was over, or that somebody would call on you and put you out of your misery. The only way to read with any efficacy, is to read so heartily that dinner-time comes two hours before you expected it. To sit with your Livy before you, and hear the geese cackling that

saved the capitol ; and to see, with your own eyes, the Carthaginian sutlers gathering up the rings of the Roman knights after the battle of Cannæ, and heaping them into bushels ; and to be so intimately present at the actions you are reading of, that, when any body knocks at the door, it will take you two or three seconds to determine whether you are in your own study, or in the plains of Lombardy, looking at Hannibal's weather-beaten face, and admiring the splendor of his single eye ; — this is the only kind of study which is not tiresome ; and almost the only kind which is not useless ; this is the knowledge which gets into the system, and which a man carries about and uses, like his limbs, without perceiving that it is extraneous, weighty, or inconvenient. SYDNEY SMITH.

EDUCATION IN AMERICA.

To what is the enterprise and general prosperity of the Americans to be attributed, (their country is not naturally so rich or fruitful as Mexico,) except to their general enlightenment ? The oldest manufacturers of cotton in the world are the Hindoos ; labor with them is cheaper than it is in any other part of the world ; yet we take the cotton that grows at the doors of their factories, bring it thirteen thousand miles to this country, manufacture it here where labor is so expensive, take it back thirteen thousand miles, and undersell the native manufacturer. Labor is dearer in America than in any part of the world, and yet we dread and fear their competition more than that of any other nation. The reason of all this is obvious. All the advantages which the Hindoo possesses, are far more than counterbalanced by his intellectual inferiority to ourselves ; while we dread the American, with reason, because he is intellectually, at least, our equal, and, considering the general intelligence and good conduct of the hands he employs, our superior. To what cause, except that of a decided superiority in captains and crews, can we attribute the fact, that the Americans have deprived us of so large a portion of the whale fishery, as in a measure to have monopolized it ? American clocks, which we now see in almost every hall and cottage, ought to set us thinking. We may be sure of this, the commerce of the world will fall into the hands of those who are most deserving of it. If political or philanthropic considerations should fail to show us the necessity of educating our people, commercial considerations will one day remind us of what we ought to have done. We can only hope that the reminder may not come too late.

Enlightenment is the great necessity and the great glory of our age ; ignorance is the most expensive, and most dangerous, and most pressing of all evils. Among ourselves, we find a variety of motives converging upon this conclusion. The statesman has become aware, that an enlightened population is more orderly, more submissive, in times of public distress, to the necessity of their circumstances ; not so easily led away by agitators ; in short, more easily and more cheaply governed. The political economist is well aware of the close connection between general intelligence and successful enterprise and industry. The greater the number of enlightened and intelligent persons, the greater is the number of those whose thoughts are at work in subduing nature, improving arts, and increasing national wealth. The benevolent man is anxious that all should share those advantages and enjoyments which he himself finds to be the greatest. Both Churchman and Dissenter know well enough that they are under the necessity of educating. And the manufacturer, too, who is employing, perhaps, many more hands than the colonel of a regiment commands, is now becoming well aware how much to his advantage it is, that his men should prefer a book or a reading room to the parlor of a public house ; should understand what they are about, instead of being merely able to go through their allotted task as so many beasts of burden ; and that they should have the strong motive of making their houses decent and respectable, and of bettering their condition. All these motives are now working — strongly, too, — in the public mind, and have begun to bear fruit.—*Frazer's Magazine.*

DISCIPLINE.

THE following, with other choice specimens of discipline, are accredited by Leigh Hunt to "Boyer, the upper master of Christ-Hospital—famous for the mention of him by COLERIDGE and LAMB."

He—one of the scholars—had come into the school at an age later than usual, and could hardly read. There was a book used by the learners in reading, called "Dialogues between a Missionary and an Indian." It was a poor performance, full of inconclusive arguments and other common-places. The boy in question used to appear with this book in his hand, in the middle of the school, the master standing behind him. The lesson was to begin. Poor —, whose great fault lay in a deep-toned drawl of his syllables, and the omission of his stops, stood, half looking at the book, and half casting his eye toward the right of him, whence

the blows were to proceed. The master looked over him, and his hand was ready. I am not exact in my quotation, at this distance of time ; but the *spirit* of one of the passages that I recollect, was to the following purport, and thus did the teacher and his pupil proceed.

Master. " Now, young man, have a care, or I will set you a *swinging* task." (A common phrase of his.)

Pupil. (Making a sort of heavy bolt at his calamity, and never remembering his stop at the word Missionary.) "*Missionary* Can you see the wind ?"

(Master gives him a slap on the cheek.)

Pupil. (Raising his voice to a cry, and still forgetting his stop.) "*Indian* No !"

Master. " God's-my-life, young man ! have a care how you provoke me."

Pupil. (Always forgetting the stop.) "*Missionary* How then do you know there is such a thing ?"

(Here a terrible thump.)

Pupil. (With a shout of agony.) "*Indian* Because I feel it."

One act of injustice will suffice for all. * * * * * The master was in the habit of "spiting" C— ; that is to say, of taking every opportunity to be severe with him, nobody knew why. One day he comes into school and finds him placed in the middle of it, with three other boys. He was not in one of his worst humors, and did not seem inclined to punish them, till he saw his antagonist. "Oh, oh, sir !" said he ; "what ! you are among them, are you ?" and gave him an exclusive thump on the face. He then turned to one of the Grecians, and said, "I have not time to flog all these boys ; make them draw lots, and I will punish one." The lots were drawn, and C—'s was favorable. "Oh, oh !" returned the master, when he saw them, "You have escaped, have you, sir ?" and pulling out his watch, and turning again to the Grecian, observed, that he *had* time to punish the whole three ; "and, sir," added he to C—, "I'll begin with *you*." He then took the boy into the library and flogged him ; and, on issuing forth again, had the face to say, with an air of indifference, "I have not time, after all, to punish these two other boys ; let them take care how they provoke me another time."

A WORD.—MAN.

How vast a world is figured by a word!
 A little word, a very point of sound,
 Breathed by a breath, and in an instant heard;
 Yet leaving that may well the soul astound,—
 To sense a shape, to thought without a bound.
 For who shall hope the mystery to scan
 Of that dark being symbolized in *man*?
 His outward form seems but a speck, a span!
 But what far star shall check the eternal race
 Of one small thought that rays from out his mind?
 For evil or for good, still, still must travel on
 His every thought, though worlds are left behind,
 Nor backward can the race be ever run.
 How fearful, then, that the first evil ray,
 Still red with Abel's blood, is on its way.

WASHINGTON ALLSTON.

PRAISE.

THERE is one thing which no man, however generously disposed, can *give*, but which every one, however poor, is bound to *pay*. This is *praise*. He cannot give it, because it is not his own; since what is dependent for its very existence on something in another, can never become to him a *possession*; nor can he justly withhold it, when the presence of merit claims it as a consequence. As praise, then, cannot be made a *gift*, so, neither, when not his due, can any man receive it; he may think he does, but he receives only *words*; for desert being the essential condition of praise, there can be no reality in the one without the other. This is no fanciful statement; for though praise may be withheld by the ignorant or envious, it cannot be but that, in the course of time, an existing merit will, on some one, produce its effects; inasmuch as the existence of any cause without its effect is an impossibility. A fearful truth lies at the bottom of this; an irreversible justice for the weal or woe of him who confirms or violates it.—*Washington Allston*.

ERRATA.

In the "Algebraic Paradox," page 319, October number,

In the fourteenth line, for $\frac{a(x-a)}{x-a}$, read $\frac{a(x-a)}{x-a}$.

In the seventh line from bottom, for $\frac{a^2-b}{a^2-b^2}$, read $\frac{a^2-b^2}{a^2-b^2}$.

In the lower line, for $\frac{(x-a)(x+a)}{x-a}$, read $\frac{(x-a)(x+a)}{x-a}$.

REPORT OF THE PROCEEDINGS OF THE
MASSACHUSETTS TEACHERS' ASSOCIATION,

AT THE ANNUAL MEETING OF 1850, HELD AT WORCESTER,
NOVEMBER 25.

THE "Massachusetts Teachers' Association" held its sixth annual meeting at the City Hall, in Worcester, on Monday and Tuesday, the 25th and 26th of November, 1850.

Monday evening, at 7 o'clock, the Association was called to order by the President, Thomas Sherwin, Esq., of Boston. The throne of grace was addressed by Rev. Alonzo Hill, of Worcester.

The President then addressed the Association as follows :—

Gentlemen of the Massachusetts State Teachers' Association :—
Allow me to congratulate you, and let us congratulate each other, on our meeting here again for the purposes to which the Association is devoted. And to the ladies who honor us with their attendance, I would say,—we welcome your presence here as the most pleasing feature of our reunion.

Another year of warfare against ignorance and vice has been waged, we trust, with no inconsiderable success, and we appropriate the earliest portion of our present respite, to burnishing up our arms, and preparing for a new campaign.

We come to refresh each other by an interchange of friendly, social regards ; we come to receive and impart information upon the most important subject to which the human mind and the human energies can be directed ; we come to gather fresh vigor and renewed encouragement to prosecute the goodly work to which we devote our lives ; we come to confirm our resolution and strengthen our courage to carry on that work with all the ability we may possess, and with all the wisdom we may obtain, whether from conscience, from the glowing language of nature, or from the written word of revelation. We come, not to select candidates for the high offices of Massachusetts, or of the United States, but we come here to deliberate upon the means by which the greatest number of the future men, of our own State especially, may be qualified to fulfil with ability, wisdom, and integrity, the functions of any of these high stations. We come, not to make money, but to make men and women such as God and nature designed that men and women should be,—intelligent, useful, virtuous.

This, ladies and gentlemen ; is our vocation ; and how efficient may be our agency either for good or evil ! — for good, if we are well qualified and faithful to our trust ; for evil, if we are ignorant and indifferent, or slothful as regards our duty.

Education, in its three-fold character, physical, intellectual, and moral, may justly demand talents of the highest order, the greatest amount and variety of attainments within the grasp of the human understanding, and a moral purity, both in motive and in act, little short of angelic. Such are its demands ;—demands which, like perfection, can never be fully reached, but which, on that very account, hold out the stronger inducements to energetic, persevering, life-long exertions. Encouraged, then, by the conviction that our "labor will not be vain,"

let us strive to render our profession what the will of the Deity and the dearest interests of humanity require.

The number and character of the teachers now assembled give evidence of your interest in the cause in which we are engaged. We all come here at our own expense, both of money and of time; of money, earned by hard and anxious toil; of time, allowed us for relaxation, and for the festivities of the season. This fact, of itself, bespeaks a heartiness on your part that goes far towards effecting the object of our meeting. Sacrifice and absence of selfishness are never the characteristics of indifference. We may, then, hope and trust that we shall all return to our homes and our labors, with a higher estimation of our responsibility, a deeper love of our calling, and a more glowing ardor to bear us successfully through the perplexities, disappointments, and toils, inherent in the very nature of our employment.

But, whilst we are cheered with the sight of so many familiar faces, we sadly miss some, whom, on such occasions, we have been accustomed to meet. In particular, our worthy secretary, Mr. Bradlee, late Principal of the High School in Charlestown, is no more. In the prime of his manhood, in the height of his usefulness, and, but a few weeks since, apparently in the vigor of health, he has been called from the joys and cares of this life, to the spiritual state. In my relations with him, I have ever found him highly intelligent, devoted to his profession, and actuated by the purest motives. The more I became acquainted with him, the stronger reason I had to respect and love him. But I leave it to others, more able than myself, and more intimate with Mr. Bradlee, to speak in his eulogy. May the memory of him be like that of "joys which are past, sweet and mournful to the soul." Again, fellow teachers, allow me to welcome you to this meeting, and I trust that it may prove redolent of pleasure and usefulness to us all.

The President closed by suggesting the propriety of choosing a secretary, *pro tem*, of the meeting.

On motion of Mr. Thayer, of Boston, it was voted that Mr. Charles J. Capen, of Dedham, be requested to act in that capacity.

On motion of Mr. Thayer, voted, that the editors and reporters of newspapers be invited to sit at the secretary's table.

Voted, that a committee consisting of ten be appointed by the Chair to nominate a list of officers to serve during the ensuing year.

The Chair nominated Messrs. G. F. Thayer, of Boston, A. Parish, Springfield, Daniel Mansfield, Cambridge, Geo. A. Walton, Lawrence, Nelson Wheeler, Worcester, Samuel W. King, Lynn, J. D. Philbrick, Boston, W. D. Swan, Boston, Charles Northend, Salem, and James S. Eaton, Andover.

On motion of Mr. Thayer, voted, that the committee appointed at the last meeting, to contribute articles on educational subjects for the public press, and to gain over that press to an active support of the cause of education, be requested to report proceedings. Mr. Wheeler reported for Worcester County, Messrs. Smith and Emery for Middlesex, Mr. Wells for Essex, Messrs. Sherwin, Reed and Swan for Norfolk, and Messrs. Field and Philbrick for Suffolk.

Mr. Wheeler informed the Association that a committee of gentlemen from the School Committee of Worcester, were ready to provide

accommodations for those lady teachers who might be present from abroad to attend the Convention.

On motion of Mr. Thayer, voted, that the proposition made by him at the meeting last year, to wit:—"that the 6th article of the Constitution be so amended as to include on the Board of Directors all the officers of the Association, be now taken up and discussed." The question was debated by Mr. Philbrick on the negative, and by Messrs. Thayer and Wm. D. Swan on the affirmative, and was decided in the negative, two-thirds not voting in favor thereof.

Mr. Swan, of Boston, introduced the subject of the editorial department of the *Massachusetts Teacher*, which subject was referred to a committee of five, appointed by the Chair, as follows: Messrs. Swan of Boston, Smith of Cambridge, Allen and Philbrick of Boston, and Reed of Roxbury. Mr. Swan having declined serving on the committee. Mr. Sherwin, of Boston, was appointed by the Association, in his place.

The President referred to the importance of having a place for teachers to meet at, and announced that the Secretary of the Board of Education had offered to the Association the use of his rooms at the State House, for that purpose. A letter from the publisher of the *Massachusetts Teacher* was read, and referred to the committee on that subject.

The hour of 8 having arrived, Wm. H. Wells, Esq., Principal of the Putnam School, Newburyport, delivered a lecture, according to appointment, on "The importance of inculcating self-reliance on the part of the pupil." On motion, it was voted, to defer the lecture of Mr. Pennell, until 10½ o'clock, A. M., of Tuesday. The meeting then adjourned to 9 o'clock, Tuesday, A. M.

Worcester, Nov. 26, 1850.

The Association met, pursuant to adjournment, at 9 o'clock, and was called to order by the President.

The records of the last meeting were read and approved of.

Mr. Thayer, of Boston, Chairman of the Committee on Nomination of Officers for the ensuing year, reported the following list:

For President, Thomas Sherwin, of Boston. For Vice Presidents, Benjamin Greenleaf, of Bradford, Barnum Field, of Boston, Rufus Putnam, of Salem, D. P. Galloup, of Salem, P. H. Sweetzer, of South Reading, D. S. Rowe, of Westfield, Geo. A. Walton, of Lawrence, Louis Agassiz, of Cambridge, Geo. Newcomb, of Quincy, Charles Barrows, of Springfield, Caleb Emery, of Boston, Eben. S. Stearns, of West Newton, C. C. Chase, of Lowell, and Samuel W. King, of Lynn. For Corresponding Secretary, Elbridge Smith, of Cambridge. For Recording Secretary, Charles J. Capen, of Dedham. For Treasurer, Josiah A. Stearns, of Boston. For Counsellors, S. S. Greene, of Boston, Charles Northend, of Salem, Daniel Mansfield, of Cambridge, Wm. H. Wells, of Newburyport, J. P. Cowles, of Ipswich, Calvin S. Pennell, of Charlestown, John Batchelder, of Lynn, Ebenezer Hervey, of New Bedford, Levi Reed, of Roxbury, Geo. Allen, Jr., of Boston, and James M. Lassell, of Cambridge. The report of the committee was accepted.

On motion of Mr. Reed, the hour of 2, P. M., was assigned for the choice of officers, and the committee was instructed to procure printed ballots.

The Chair, in behalf of the Association, invited all gentlemen present, not members, to take part in the deliberations.

On motion of Mr. Field, of Boston, an invitation was extended to Rev. Mr. Peirce, late Principal of the Normal School at West Newton, to address the Association, and impart the results of his observation on the progress of education in foreign countries, and other items of interest collected in his late tour to Europe. Mr. Peirce spoke of the Peace Convention, and, in the course of his remarks, stated that at that convention, the eloquence of the French, in his opinion, threw into the shade that of all the other orators, whether from the United States, Germany, England or Italy. He mentioned, also, the deep enthusiasm which characterized the efforts of the French at that convention. The speaker stated that since his tour, he had become the more firmly impressed with the belief, that woman was destined to exert a momentous influence in elevating and improving the condition of the human race, and quoted a remark of Napoleon, in point, "Give me good mothers; with these I will elevate the character of the nation." He then spoke of the ascendancy which the Romish Church seemed to be gaining over the public mind and heart of Europe; he considered the idea which seemed of late to have prevailed, a mistaken one, that that church was losing its influence. In reference to the Protestant place of worship which had been allowed the American citizens in Rome, he stated that that society was under the strictest surveillance, and the most jealous watchfulness of the Papal power, in fear of its influence. The gentleman spoke next of education in foreign countries, especially in England and Scotland; he thought those countries not in advance of us in the cause of popular education; he had investigated their principles, motives, methods, results, and he was convinced that we had adopted nearly all that was worthy of imitation. In closing his remarks, Mr. Peirce paid an eloquent tribute to the character of the late Secretary of the Board of Education; he believed that posterity would accord to him the highest place in the rank of those who had awakened the public mind, in the great cause of popular education.

The subject of Mr. Wells's lecture, on motion of Mr. Parish, of Springfield, was then taken up and discussed, Messrs. Parish, Peirce of Waltham, Field of Boston, and Wells of Newburyport, taking part. At 10½ o'clock, according to appointment, Mr. Pennell, of Charlestown, delivered a lecture; subject,—*"Motives and means adopted by teachers for success."* Our limits will not allow us to quote from any one of the three admirable lectures delivered before the Association.

After a recess of ten minutes, Mr. Thayer, having the floor, spoke on the necessity of obliging the pupil to rely on his own resources. Mr. Vail, of Salem, referred to points in Mr. Pennell's lecture; further remarks were made by Messrs. Burbank and Philbrick, the latter gentleman dissenting somewhat from the views expressed by previous speakers on the necessity of making the pupil rely on his own efforts; he thought there was danger of carrying the idea too far; after additional remarks by Messrs. Vail, Philbrick, Parish and Thayer, the latter gentleman insisting on the importance of inspiring in the pupil a love for the works of the standard poets, Mr. Philbrick introduced the following resolves:

Resolved, That the Act of the Legislature approved May 3d, 1850, concerning Truants and Absentees from school, meets with our hearty approbation; and we earnestly recommend its adoption by the cities and towns of the Commonwealth, where the evils contemplated in the act exist.

Resolved, That the best interests of Common School Education in this Commonwealth require, that the compensation of female teachers be materially increased.

Resolved, That we regard the recent decision of the people of the State of New York in favor of Free Schools, as an important step in the progress of popular education.

Resolved, That, in the opinion of this body, Physiology and Hygiene should be considered essential branches of a common school education; and that the law permitting its introduction should be so modified, as to require it to be taught in all the District and Grammar Schools of the Commonwealth.

The resolves were laid on the table to be discussed in the afternoon.

On motion of Mr. Philbrick, voted, that a committee of three, nominated by the Chair, be appointed to take into consideration the subject of Prizes for Essays. The Chair appointed Messrs. Philbrick of Boston, Reed of Roxbury, and Eaton of Andover. Voted to adjourn to 2 o'clock, P. M.

AFTERNOON SESSION.

At two o'clock P. M. the meeting was called to order by the President. It being the hour appointed for the choice of officers, Messrs. King of Lynn, and Reed of Roxbury were appointed a committee to distribute, collect, sort and count the votes: having attended to that duty, they reported that the gentlemen nominated had been unanimously chosen. Mr. Field, of Boston, being in the chair,

On motion of Mr. Thayer, the committee appointed at the last meeting to memorialize the Legislature on the subject of truancy, for the purpose of obtaining an act to suppress that evil in schools, was requested to report. Mr. Sherwin, from the committee, reported that they had attended to the duty assigned them, and read an act of the Legislature on the subject, passed at the last session. The report was accepted. Mr. Philbrick, of Boston, remarked that the action of the Legislature had been adopted by the City of Boston; he then called up his resolution on the subject. On motion of Mr. Thayer, of Boston, the following amendment was added to the resolution. "And we, the members of this Association, will use our utmost efforts to carry out the provisions of the Enactment." The resolution, with the amendment, was then adopted.

Mr. Philbrick then called for the reading of his resolution on the insufficiency of compensation paid to female teachers. On his motion, the resolution was unanimously adopted.

Mr. Sherwin, Chairman of the Committee on the Publication of the Massachusetts Teacher, reported the following gentlemen as editors for the ensuing year: Louis Agassiz, Cambridge; Joshua Bates, Jr., Boston; F. N. Blake, Barnstable; T. W. T. Curtis, Lawrence; W. C. Goldthwait, Westfield; Wm. W. Mitchell, Chicopee; Rufus Putnam,

Salem ; J. D. Philbrick, Boston ; Elbridge Smith, Cambridge ; Wm. D. Swan, Boston ; Gideon F. Thayer, Boston ; N. Wheeler, Worcester, to edit in alphabetical order. The committee recommended that a page or two of each number should be reserved for items of educational news, and Messrs. Philbrick, Swan, J. Bates, and G. F. Thayer, of Boston, were recommended, as resident editors, to attend to that duty.

Mr. Thayer made some remarks on the importance of increasing the subscription list of the *Massachusetts Teacher*, and Mr. Greene, of Boston, upon the suggestions of the report. After the acceptance of the report, the debate on the subject was continued by Messrs. Poor, of Hopkinton, Sherwin, of Boston, and Northend, of Salem, and the subject was then laid on the table.

Mr. Emery, of Charlestown, eulogized the character of the late Mr. Bradlee, and offered the following resolves :

Resolved, That in the death of Mr. Wm. C. Bradlee, late Principal of the High School, Charlestown, this Association has been deprived of an able and honored member, and that the cause of education has lost one of its most accomplished, earnest, and efficient laborers.

Resolved, That we sympathize most deeply with the parents and friends of the deceased, in this sudden and afflictive dispensation of Providence.

Mr. Thayer, of Boston, offered the following additional resolve :—
Resolved, That these resolutions be inserted in the records, and that a copy of them be sent to the relatives of the deceased. Mr. Philbrick enlarged upon the virtues of Mr. Bradlee. The resolutions were then unanimously adopted. Mr. Field, of Boston, paid a tribute of respect to the memory of Miss M. F. Foster, late of Boston, who died last September ; and read some lines composed on the occasion of her death.

The hour of three having arrived, according to appointment, Rev. Horace James, of Wrentham, delivered a lecture. Subject, "How to enlarge the sphere, bring honor to the profession, and increase the usefulness, of the teacher."

Mr. Smith, of Cambridge, offered the following resolution :—

Resolved, That the thanks of this Association be presented to Mr. James for his highly instructive and eloquent lecture, and that a copy of it be requested for publication.

Remarks on the subject of the lecture were made by Messrs. Smith, Northend, of Salem, James, of Wrentham, Dr. Martin, of Worcester, Thayer and Field, of Boston, and Wheeler, of Worcester. The resolution then passed unanimously. Mr. James declined furnishing a copy of his lecture for the press. Voted to adjourn to seven o'clock, P. M.

In the evening, at the appointed hour for meeting, the Association was called to order by the President. He then announced that there would be no evening lecture, on account of the inability of Professor Agassiz to be present. Voted, that the Chair nominate a committee to present subjects for the evening's discussion. Messrs. Northend, of Salem, Smith, of Cambridge, Green, of Boston, were appointed.

Mr. Smith, of Cambridge, explained the inability of Professor Agassiz to be present and lecture before the Association ; he also referred to the deep interest which the Faculty of Harvard College had manifested in the cause of common school education.

Voted to take up the subject of prizes.

The committee on that subject reported it as expedient to offer two prizes, of ten dollars each, to the female teachers, on the following subjects: — 1st, Choice and use of motives. 2d, On teaching spelling. And that two prizes, of ten dollars each, be offered to gentlemen, who are members of the Association, for essays on the following subjects: — 1st, Physiology, as a branch of common school education. 2d, On teaching grammar. The essays to be sent to the President before the 1st of October, 1851; — that the President, and four associates from the list of officers, constitute the judges; and that the successful essays be considered the property of the Association. After some discussion, the report was recommitted with instructions to nominate a list of judges. Messrs. Reed and Philbrick being absent, Messrs. Bates and Wheeler were appointed in their places.

The Committee on Questions for Debate, reported the following: — “How can teachers operate on the public mind in relation to popular education?” “How shall moral instruction be best secured?” The former question was chosen for discussion, and the debate was sustained by Messrs. Northend, Green, Field, Burbank, of Newton, and Sherwin. Mr. Field in the chair,

Mr. Parish, of Springfield, offered the following resolve: —

Resolved, That we, as teachers of the Commonwealth of Massachusetts, highly appreciate, and acknowledge with gratitude, the liberality of the State in placing within the reach of the pupils of every school district a copy of Webster's or of Worcester's large dictionary. The resolution was passed.

The Committee on Prizes reported on the subject recommitted to them as follows: They would amend their former report in such a manner that two prizes of twenty dollars each be offered, instead of four of ten dollars each; and that both the prizes be offered to the lady teachers of Massachusetts. Subjects, — 1st, Choice and use of motives: 2d, On teaching spelling. Messrs. Greene, of Boston, Northend, of Salem, J. M. Lassell and Mansfield, of Cambridge, with the President, were recommended as a committee of gentlemen to examine the essays, and award prizes. The report, with these amendments, was then adopted.

Mr. Bates, of Boston, made some remarks in favor of publishing the reports and lectures of the Association, and moved that the Counsellors act as a committee, in relation to the subject, and report at the next meeting, which motion was passed.

Mr. Smith, of Cambridge, offered the following resolve, which was unanimously adopted.

Resolved, That the thanks of this Association are due to Mr. Sherwin for his services as President during the past year; — to the editors of the Teacher for their able and successful labors; — to those editors of newspapers who have gratuitously advertised our meetings; — to the City Government of Worcester for the use of the City Hall, and also for warming and lighting it; — to the Superintendents of the various railroads, for the extra facilities they have afforded us for attending the meetings; — to the citizens of Worcester for the very liberal hospitalities which they have extended to the members of

this Association, and especially to the lady teachers attending its meetings; — and to those gentlemen who have favored us with so appropriate gratification and instruction by their lectures.

On motion of Mr. King, of Lynn, the resolve commendatory of the action which the people of New York have lately taken on the subject of free schools, was taken from the table and unanimously passed.

On motion, it was voted, that the President have power to authorize the Treasurer to draw on the State for the money appropriated by it, for the benefit of the Association.

After singing "Old Hundred" the Association adjourned, to meet at such time and place as the Directors might hereafter appoint.

CHAS. J. CAPEN, *Sec'y.*

HIGH EDUCATION.

[The following very sensible and spirited remarks on the need of "high education," as distinguished from that which is usually denominated *practical*, we clip from the editorial columns of the New York Recorder.]

THAT those who are opposed to high education of any sort, wish to throw contempt on these higher studies, is not strange. The same course of reasoning that proves to the mind of such the inutility of Greek, Latin, and Mathematics, proves also the inutility of all higher studies in any department of inquiry — of all whose relation to the physical well-being of man is not obvious to the superficial observer. The objections of such men lie not against this or that branch of profound or elegant learning, but against all. They would make the problem to consist in this: Given a dozen boys of fair minds, what course of training will insure the greatest return in dollars and cents? The principles which guide their minds in educating a boy and a horse are just the same. If a college will solve this problem correctly according to their principles, it will receive their support; otherwise it will not, and they join in the cry against teachers of the higher science and literature, as "non-producers." Men thoroughly pervaded with this mercantile, material view of education, look upon training the conscience and the religious affections from the same point of view. Religion is a good thing, say such; we support it because it is a security to property. The distinction between *meum* and *tuum* must be kept up, or there will be no safety in doing business. They look upon a minister as a more respectable sort of a police officer—cheaper, on the whole, than those under the direction of Mr. Matsell. There are, we regret to say, many Christians who look upon high education very much in the same way. They think it not a thing that a Christian should labor for, as

a part of the requirements of the gospel system of morals, but as something that is to be tolerated from the prejudices of the public mind, rather than as work in which all are bound to engage. Such men are engaged in the maintenance of a church—they find that they cannot secure attendance and bring people under the influence of preaching, unless they have a minister who speaks good English, and knows how to think. They will give money to educate young men to meet such a demand, on the same principle that they pay a high price for a good organ, or give a salary to a careful and attentive sexton. The questions in such men's minds are: What is the least possible amount of learning that will enable a minister to keep together a congregation, so large that the pew rents will meet the necessary expenses of the church? What is the cheapest possible method by which this amount of learning (and no more) can be injected into a young man's mind? Now we can never hope to meet the wishes of such men by any institution of learning, not recognizing in its foundation their principles of action. One of these asks, Will your system make my son a better stock-broker—a better manufacturer—a better merchant? If he intends his son for the profession of Physic or Law, he asks, Cannot my son secure a good *paying* practice without spending so much time over these *useless* studies? He tells you that A, B, and C have got rich by practising physic, and drive their carriages, when they cannot construe the Latin on an apothecary's recipe; and D, E, and F have become rich lawyers, made Buncombe speeches, drawn extra mileage, and dodged perilous votes within the Representatives' Hall at Washington, with the smallest possible Latin, and no Greek at all.

With these views of education, and they are such as give rise to three-fourths of the outcry against high education, we confess that we have no sort of sympathy. If man however is, as Cabanis described him, a mere "digestive tube" without a soul; or as the political economists view him, a mere machine for the production of wealth, differing in no respect from a steam engine, except that he consumes beef and bread instead of coal, and acts without an engineer,—they are all perfectly right.

But, on the other hand, if spiritual interests are really of infinitely more importance than any other, if the soul is of more value than the body, if its food, growth and health, its rights and its wrongs, are things for which God takes the most care, then these low, material views of education are unworthy of a Christian man. The development of the soul in all its capacities, in all its powers, becomes a matter in comparison with which material profit and loss, supply and demand, are matters of very small moment. In this work God has shown his interest. To draw out and perfect the intellect, he has given the

"choir of heaven and the furniture of earth." He has filled the universe with alimnt for its growth. For this he has written his laws on the star and the dew-drop; he has left the foot-prints of his power and wisdom cast in the strata beneath the everlasting hills, and chiselled in the coral groves of the ocean. All science is but the classification of the truths that God has scattered abroad to be learned by man. If one part of the "end of man" is to enjoy God forever; it must be by learning to all eternity more and more of those great truths of God's mind, of which earthly science comprises the elements.

To develop the conscience, to recover this wondrous soul within us from the thralldom of sin, the great God has descended to earth and become our benefactor, our friend, and our brother. It was for the soul, and not for the body, that the Babe of Bethlehem sojourned amid the sorrows of earth—that the drops of agony fell in the shades of Gethsemane and on the cross of redemption. God shows us that he takes no such low commercial view of the soul and its mighty capacities for weal or woe. They are then certainly unworthy of a man created in God's image, and redeemed by the blood of Christ. A Christian man is the noblest thing under heaven, and to make Christian men is the great end of true education.

A true *man* is a nobler thing than a doctor, or a lawyer, or a merchant. Let us then shape our educational systems to make *men*, and then upon this foundation we can superimpose the special learning that will adapt them to any of the special pursuits of life. We would not, however, be understood as wishing the same means of development to be applied to all. Let the right principles underlie a system, and we would not be bigoted in our attachment to the course of study which we individually prefer. Show us the full-grown man, and we will not quarrel about the "how" or the "where" of his education.

We are glad, then, to see a movement which will meet the wishes of those whose pursuits in life are to be active, rather than literary or professional. The tendency of college education for years has been to meet the wants of such, and the present movement for organizing a distinct course of study for them, is but the final result of these tendencies. This will leave the old classical course to be pursued by those who are desirous of doing so, unencumbered by the attempt to adapt it to the wants of those for whom it was not originally intended. But we believe that there are some serious mistakes which are often made by those who contend for what they call practical education. The higher course of Mathematics in colleges is condemned by many on this ground, while they look upon a knowledge of the facts and principles of Natural Philosophy as a *practical* matter of the greatest importance. Now there can

be very little exact and positive knowledge of Natural Philosophy without an acquaintance with the elements of the higher Mathematics. Mathematics is the key to Natural Philosophy. A seaman can use the tables of distances in a Nautical Almanac without an extensive acquaintance with Astronomy; but unless the higher Mathematics had been used to establish and verify those distances, he never could have had his Almanac at all; and unless this branch is cultivated and cherished in our higher schools of learning, it would very soon become so imperfect that it would be an evil rather than a benefit.

History is sometimes called a practical study, and placed in opposition to that of Greek and Latin. Now every one knows, who has attempted to go to the roots of any subject in Modern History even, that he cannot proceed beyond the examination of its mere alphabet without some knowledge of the Latin and Greek. The sources of the modern history of Europe are, until the last two centuries, almost entirely locked up in Latin. If we would investigate thoroughly almost any historical question, the student will find that it connects itself with the remote past, and that the knowledge he requires is bound up in the languages of antiquity. No man can test the correctness of any considerable compilation, even on English history, without this knowledge. Almost the whole history of the middle ages is to be sought in the Latin of the monkish chroniclers, and the Greek of the Byzantine historians. Besides, the separation of modern times and modern learning from what is ancient, is merely imaginary. There is no question of law, politics, political economy, diplomacy, philology, or moral and intellectual science, that does not depend on the past for its full solution. The tree blooms in the present, but the fibres from which it draws its sap and vigor, reach down to the remotest past. To the eye of the philosopher there really is no ancient time; the relations of the present are so interlocked with the past, that all that is called ancient history seems modern, and all that is called modern seems to be ancient. We cannot separate ancient from modern learning, and whatever course of education presupposes the possibility of so doing, must be inadequate and partial. The philology of the very language which we speak carries us back beyond the Parthenon or the Pyramids. The words spelled out by the child from his primer, are many of them diluvial fragments, swept down by the tides of emigration from the cradle of our race. In ancient tongues, too, have been embalmed the records of our religion. In them there are laid up, as in a precious casket, the rapt visions of the prophets and the story of Calvary. These should make them dear to a Christian's heart. Far distant be the time when a mechanical and money-making age shall banish profound science and gene-

rous learning from the schools where minds are to be trained to act upon and form the future of our Republic, and of the Church of Christ. It is easy enough for men to become sensual, and prefer material interests to those that are spiritual and intellectual, without lending them the assistance of great seats of learning. We believe that the College, like the Church, should *lead* rather than *follow* the public mind. There is a great responsibility resting on those who have the direction of educational institutions. They should inquire what the people *need*, as well as what they will most readily pay for. They require these institutions for their instruction and guidance. The time has never yet been when men were willing to pay an enriching price for sound learning.

Socrates walked the streets of Athens in poverty, while he dispensed his words of wisdom. But the Sophists, who taught not learning, but its semblance—how to make the worse appear the better reason, and sapped the foundations of society and moral obligation, became immensely rich. They taught what men were most willing to pay for, not what was really the most valuable. A political economist might then have said that Gorgias understood the age better than Socrates, for he gave his countrymen what they asked for, while the other gave them what they needed; not so, however, the moralist or the Christian.

A BEAUTIFUL THOUGHT.

CHISEL in hand stood a Sculptor boy,
 With his marble block before him,
 And his face lit up with a smile of joy,
 As an angel dream passed o'er him.
 He carved the dream on that shapeless stone,
 With many a sharp incision :
 With heaven's own light the sculpture shone —
 He had caught the angel vision.

Sculptors of life are we, as we stand
 With our soul uncarved, before us ;
 Waiting the hour, when at God's command,
 Our life-dream passes o'er us.
 If we carve it then on the yielding stone,
 With many a sharp incision,
 Its heavenly beauty shall be our own,
 Our lives that angel vision.

Bishop Doane.

ESSEX COUNTY TEACHERS' ASSOCIATION.

THE Twenty-first Annual Meeting of this Association was held at Gloucester, Oct. 18th and 19th, 1850. Interesting lectures were delivered on a variety of educational topics, which elicited much animated discussion. The following distinguished individuals were among the lecturers:—Rev. John P. Cowles, of Ipswich; Prof. Louis Agassiz, of Harvard College; Rev. H. F. Harrington, of Lawrence; N. P. Banks, Esq., of Waltham, and S. S. Greene, Esq., of Boston.

The following resolves were adopted by the Association; on motion of Mr. Shorey of Lynn,

Resolved, That the members of this Association review with pleasure the services of Daniel P. Galloup, of Salem, as President of the Association, and they would return to him their sincere thanks for the able manner in which he has discharged his duties, assured that in leaving the honorable station he has occupied, his interest in the Association will in nowise abate.

On motion of Mr. Batchelder, of Lynn,

Resolved, That the editors and proprietors of newspapers who have given and may give notices of the meetings of this Association gratuitously, be, and that they are hereby constituted Honorary Members of this Association.

The following preamble and resolutions were adopted:

Whereas, instances have frequently occurred in which teachers have absented themselves from the meetings of this Association, when the privilege of dismissing school has been granted to them for the sole purpose of attending these exercises, therefore,

Resolved, That those teachers in the County who appropriate to their private use the time granted by their employers for the purpose of attending the meetings of this Association, conduct in a manner unjust to their employers, injurious to the interests of the Association, and unworthy of themselves.

Resolved, That the foregoing resolution be offered for publication in one or more of the papers of the County, and that it be read at each of the next three meetings of the Association.

Resolved, That the thanks of the Association be presented to the gentlemen who have favored us with lectures,—to the Eastern, Essex, Lowell and Lawrence, and South Reading Branch Railroad Companies, for extra accommodations,—to the Selectmen of Gloucester for the use of the Town Hall,—to the Unitarian Church for the use of their house, and to the citizens of Gloucester generally, for the hospitalities offered us.

GEO. A. WALTON, *Rec. Sec'y.*

Lawrence, Oct. 28th, 1850.

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THE TRUE ORNAMENTS OF FEMALE CHARACTER.

A

DISCOURSE,

DELIVERED AT WEST BOSCAWEN, N. H.,

Tuesday, September 13, 1843,

AT THE

FUNERAL

OF

M^{RS.} ELIZABETH BUXTON,

WIFE OF

REV. EDWARD BUXTON,

Pastor of the Congregational Church in that place.

BY

REV. NATHANIEL BOUTON,

PASTOR OF THE FIRST CONGREGATIONAL CHURCH, CONCORD.

CONCORD:

[PRINTED BY ASA MCFARLAND,
OPPOSITE THE STATE HOUSE.

February, 1843.

REV. NATHANIEL BOUTON, }
CONCORD.

SIR,

The undersigned, being appointed by the Second Congregational Church in Boscawen, to express their sense of obligation to the Rev. Mr. BOUTON, for his very appropriate discourse, delivered 13th September last, at the interment of their eminently pious and exemplary friend, Mrs. ELIZABETH BOUTON, and to request a copy for the press, do therefore, Rev. Sir, respectfully solicit your compliance with the request of the Church.

EBENEZER PRICE, }
BENJ. E. SAWYER, } Committee of the Church.
S. B. LITTLE,

Boscawen, January, 1843.

DISCOURSE.

I. PETER, 3: 3, 4.

WHOSE ADORNING—LET IT BE THE ORNAMENT OF A MEEK AND
QUIET SPIRIT, WHICH IS IN THE SIGHT OF GOD OF GREAT
PRICE.

MOURNFUL the occasion which has called us together! A bereaved husband, motherless babes, affectionate brothers and sisters, a sympathizing church and people have, by this Providence, experienced an irreparable loss! But we mourn not as those who have no hope. Our loss is her eternal gain. "Blessed are the dead which die in the Lord from henceforth :—yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Together let us bow submissively before the throne of God, and say, "Thy will be done." "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

On an occasion like this, it might be expected that I should choose a theme of discourse adapted to give consolation to mourners—such as the nature and certainty of the happiness of believers; the benevolent design of God in afflictive Providences; the various sources of christian comfort; or, at least, the duty and importance of preparation for death. These, and such like themes, would indeed be highly appropriate: but with such an example before us as the beloved woman exhibited whose death we deplore, I trust I shall be excused if I dwell on topics less familiar, and improve the occasion in attempting to show what are the **TRUE ORNAMENTS OF FEMALE CHARACTER**. In other words: what, according to the scrip-

tures, are those virtues of woman which 'in the sight of God are of great price.'

In the text and context, there is a brief statement both of what is and what is not ornamental of female character. Without, however, dwelling at length upon what is negative, I would say that the scriptures bestow no special commendation upon any quality or ornament that is merely *external*.

Although, for example, **PERSONAL BEAUTY** is a quality which gives a charm to its possessor, and is by most men held in high estimation; yet, as it has no essential connexion with the virtues of the heart, so the scriptures rarely—I may say never—bestow encomiums on it. Rather, it is alluded to as a source of temptation, and a ground of vexation and trouble. Sarah, who was 'very fair to look upon,' became, on that account, a snare to Abraham, and herself connived at his deception and falsehood. Rebecca, who was also of 'good countenance,' was a source of similar temptation to Isaac. The beauty of Bathsheba ensnared David; and that of Vashti, the queen of Ahasuerus, subjected her to the rude demand of exposure to the gaze of the princes and the people; and her refusing it, was the cause of the king's anger and of her lasting exclusion from his presence. Hence, though beauty is generally esteemed a priceless ornament, yet it is not so in the sight of God. "Favor is deceitful, and beauty is vain—but a woman that feareth the Lord, she shall be praised."

Neither do the scriptures commend ornaments of **DRESS** in woman. "Whose adorning—let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible." So the apostle Paul: "I will, therefore, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which cometh women professing godliness) with good works." I. Tim. 2: 9, 10. The prophet Isaiah describes the pride

and haughtiness displayed by the daughters of Zion in their manners and ornaments, and denounces the judgments of God upon them. Isaiah 3 : 16—24. With such declarations of scripture in view, of what esteem are external ornaments in the sight of God ? Simplicity, neatness, and comfort in dress, are approved by all ; but whatever is added to gratify pride and vanity ; to make false impressions on beholders, and to excite admiration, is unbecoming the christian profession. How light and vain do such outward adornings appear in the chamber of sickness and of sorrow ! How inconsistent with the devotions of the closet,—the altar of prayer,—the communion table of the Lord ! How shocking the association of them with the coffin and the sepulchre ! Go, look on the frail and perishable body which was wont to be decked with gay attire, now shrouded for the grave ! What, in the estimate either of God or of man, is the value of those ornaments with which that lifeless and corruptible form was once decorated !

Far be it from me to undervalue dress as a means of health and comfort. So far as used for these purposes, it denotes in part the character of a virtuous woman. I would allow and require of christian women the gratification of good taste, and a regard to the proprieties of social life, according to their relative means and station in society ; but christianity, the essential element of which is humility, stands opposed to all display betokening vanity and pride, and commands her female votaries to deck themselves, not with external ornaments, but ‘with good works,’ and ‘to put on the ornament of a meek and quiet spirit.’

This leads me to observe, that the scriptures place all true excellence of character *in the dispositions of the heart*, and in those works which naturally proceed from them. Hence they commend only what is inherently lovely, or productive of good to others. But on this subject the scriptures teach more by example and precept than by language of encomium. When, however, they do speak in praise of women, the vir-

tues of the heart are regarded as paramount to all other qualities. "*The king's daughter is all glorious within ;*" and this is her chief excellence, although "her clothing is of wrought gold." When David prays 'that our daughters may be as corner-stones, polished after the similitude of a palace,' he has respect to those qualities which fit them to be useful, and to adorn the station in society in which they are placed, 'even as corner-stones both beautify and connect together the parts of a magnificent structure.'

But to be particular :

First : I observe, One ornament of woman consists *in devotion to domestic duties ; or, industry and skill in household affairs*. In that beautiful character drawn by Solomon of a virtuous woman, this is mentioned as a prime virtue : "She riseth also while it is yet night, and giveth meat to her household and a portion to her maidens. She seeketh wool and flax, and worketh diligently with her hands. She layeth her hands to the spindle and her hands hold the distaff. She looketh well to the ways of her household, and eateth not the bread of idleness." Proverbs, 31. Although the manner in which female industry and skill are exhibited is different now from that of ancient times, yet no changes can affect the virtues themselves. Never does woman appear more in her place—never more adorn her station, than when cheerfully devoting herself to domestic duties ; guiding her affairs with discretion ; saluting with her eyes the early dawn of morning, and plying her industrious hand to such labors as conduce to family support and comfort, till the shades of evening summon her to repose. Nor does Solomon alone commend this virtue in woman. In the various directions which the apostle Paul gives to christian women, it is manifest that he regards *home* as their sphere, and the domestic affections and duties as their ornaments.—"Teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good

—that the word of God be not blasphemed.” A temper and practice contrary to these inspired directions not only tarnish the character of women professing godliness, but bring reproach on religion itself.

2. Another ornament of woman, *is kindness and hospitality, or gently ministering to the wants of others.* This trait is also conspicuous in Solomon’s portrait of a virtuous woman : “She stretcheth out her hands to the poor ; yea, she reacheth forth her hands to the needy ;” and “on her tongue is the law of kindness.” How beautiful is this feature in the character of Rebecca, as shown in her conduct towards the servant of Abraham ; also in that of Abigail in her treatment of David, and in that of the Shunamite to Elisha the prophet : Much more in that of Mary, Joanna, Susanna, and many other women who ministered unto Jesus of their substance. The eulogy of Dorcas—a woman full of good works and alms deeds which she did—was the tears of widows, as they showed the coats and garments which she made while she was with them. In the salutations of Paul, honorable mention is made of Phebe, “a succorer of many ;” of Mary, “who bestowed much labor” on the disciples ; of Tryphena and Tryphosa, and the beloved Persis, ‘who labored much in the Lord.’ Rom. 16 : 1, 6, 12. To entitle a christian widow in advanced life to the charity of the church, the apostle requires that she be ‘well reported of for good works ;—if she have brought up children ; if she have lodged strangers ; if she have washed the saints’ feet ; if she have relieved the afflicted ; if she have diligently followed every work.’ 1. Tim. 5 : 10. How precious is the encomium pronounced by our Saviour upon the poor widow that cast her two mites into the treasury ; and also upon the woman that came with an alabaster box of very precious ointment, and poured it on his head as he sat at meat. Luke 21 : 1—4. Matt. 26 : 6—13.

Here, then, is woman’s adorning ! Endowed by the Creator with more affection, sympathy, and tenderness than man, she

is especially fitted for the gentle offices of charity and kindness. Thus to minister to the wants of the needy ; to soothe the sorrows, alleviate the distresses, wipe away the tears, and promote the happiness of her fellow-creatures, is an ornament more beautiful than a chain of gold around her neck, or jewels, "brodered hair," or splendid apparel, to decorate her person.

3. Another-virtue especially commended in women, is *respectful and affectionate subordination to their husbands*. To ensure order, harmony, efficiency and happiness in any society, it is necessary to have an acknowledged head, in whom authority shall be vested and confidence reposed. In the family, God has vested this authority in the man—who, however, is authorized to rule only in love. On the other hand, the scriptures enjoin not only love to their husbands, but *subjection* and *reverence*, as the religious duty of wives. "As the church is subject unto Christ, so let the wives be subject to their own husbands in every thing." On this principle of subordination, it is forbidden to woman to teach in public, or to assume any position that implies authority over the man. Such assumption is inconsistent with that gentleness and delicacy which are so highly ornamental of female character, and incongruous with the design of the Creator in constituting the woman an "help-meet" for man. Let none, therefore, suppose it derogatory to woman to hold a subordinate place, and to reverence her husband as the head of his house : rather, it is her ornament to do it ; and in no earthly relation can the peculiar virtues of woman shine brighter or more to the adorning of religion. For this, she has at least one illustrious example recorded in scripture : "After this manner the holy women also who trusted in God adorned themselves, being in subjection to their own husbands : even as Sarah obeyed Abraham, calling him lord ; whose daughters ye are, as long as ye do well, and are not afraid with any amazement."

4. But the brightest ornament of woman, is *sincere and*

humble piety—or, as expressed in the text, “the ornament of a meek and quiet spirit, which in the sight of God is of great price.” The circumstances in which most women are placed ; the daily occurrences in the family ; the perplexity attending domestic engagements ; the solicitude felt for children, and all the pressure of maternal responsibilities, are calculated, above most things, to ruffle the temper, to produce discontent and disquietude ; in short, to awaken passions inconsistent with christian meekness. Hence the value of religion, which tends to calm the agitated passions, and produce a gentle, quiet, and meek temper, under the constantly recurring troubles of life ! This is ‘ the hidden man of the heart, in that which is not corruptible.’ It is woman’s brightest jewel and crown.

To enlarge, however, on this point : Though in both men and women the elements of piety are the same, yet their developments are modified by constitutional temperaments, and partake of the peculiarities of character which distinguish the sexes. The piety of woman is unquestionably more tender, affectionate and ardent, than that of man. Her faith is more simple and confiding ; her penitence more tearful and contrite ; her love more affectionate and glowing ; her hopes, perhaps less stable, but more consolatory ; and her joys, if not more pure, at least more sweet and rapturous. These characteristics of female piety are amply illustrated by scripture examples. It was a woman who penitently bathed the feet of her Saviour with tears, and wiped them with the hairs of her head ; who, moreover, kissed his feet and anointed them with ointment ; a woman, who in the simplicity of faith said, If I may but touch the hem of his garment, I shall be whole ; a woman, to whom Jesus said, Great is thy faith ; be it unto thee even as thou wilt ; a woman, who in the ecstasy of joy exclaimed, ‘ My soul doth magnify the Lord ; my spirit hath rejoiced in God my Saviour.’ When all the disciples of Jesus had forsaken him and fled, then daughters of Jerusalem followed, bewailing and

lamenting him, as he went on the dolorous way bearing his cross to Calvary. It was woman's love, stronger than death, which clung last to the cross; which followed his body to the sepulchre, to see how it was laid; which prepared spices and ointments to embalm him; woman earliest visited the sepulchre on the morning of the first day of the week, and had the first sight of the risen Saviour, though she saw him with eyes dimmed with weeping; and woman's voice first gladly announced his resurrection.

On the peculiarities of female piety it were delightful to expatiate. In addition to examples already adduced, let me briefly refer to Hannah, who 'prayed in her heart,' and afterwards gave joyful thanks for God's donation, saying, "For this child I prayed, and the Lord hath given me my petition which I asked of him; therefore also I have lent him to the Lord; as long as he liveth, he shall be lent to the Lord;" to Ruth, who with unyielding resoluteness said to Naomi, 'Thy people shall be my people, and thy God 'my God;'' to Anna, who in old age 'departed not from the temple, but served God with fastings and prayers, night and day;' to Mary, who sat at the feet of Jesus, and heard his word, and of whom Jesus said, "She hath chosen the good part which shall never be taken away from her." Women composed a part of the first meeting for prayer that was held in Jerusalem, after the ascension of the Saviour. At the house of Mary, the mother of John, many were gathered together praying, when an angel released Peter from prison. The 'unfeigned faith' which distinguished Timothy dwelt first in his grandmother Lois, and in his mother Eunice, and by them from a child he was taught the holy scriptures. In the roll of ancient believers, of whom the world was not worthy, the apostle mentions 'women who through faith received their dead raised to life again.'

Such are some of the examples of female piety recorded in scripture, and such the characteristics which, in every age, are the ornament and glory of women. These, when

combined with a sound understanding, cultivated intellect, refined manners and taste, all harmoniously blended, constitute the perfection of female character. These are incorruptible ornaments—a beautiful robe, adorning the soul; inwrought not with gold, but with the graces of humility, meekness, faith, love, charity. How well they befit an incorruptible spirit! To borrow the language of Leighton: “Your varieties of jewels and rich apparel are perishing things. You shall one day see a heap made of all, and that all on a flame;—and in reference to yourselves they perish sooner. When death strips you of your nearest garment,—your flesh—all the others, however fine and nicely wrought, must be put off, too. But these spiritual ornaments remain, and are incorruptible. They neither wear out, nor go out of fashion: but are still the better for the wearing, and shall last to eternity, and shine there in full lustre.”

The subject which I have endeavored to exhibit, in a scriptural aspect, may be still further illustrated by its application to the beloved woman whose decease has filled our hearts with sorrow. Some of the qualities which “in the sight of God are of great price,” were her adorning. While we deplore her death in the prime of womanhood, we may rejoice that she was spared long enough to show what choice virtues had bloomed and were ripening in her character, and how the grace of God was magnified both in her life and death.

It will not be deemed unsuitable to remark, that the peculiar excellencies of Mrs. Buxton were not apparent on a superficial view. Though of agreeable person and manners, she laid no claim to beauty, in the ordinary sense of the term; nor did she ever seek by ‘outward adorning’ to win admiration. In her usual dress there was a simplicity, even plainness, which indicated a humble mind; and which, conformed as it was to scriptural precept, administered a silent reproof to the daughters of gayety and fashion. In the opinion of some, the unadorned simplicity of her apparel might

be attributed to negligence, or want of good taste ; but knowing, as we do, it was the result of principle and dislike of all ostentation, it bespeaks a heavenly mind, and deserves commendation rather than censure. What now to her would be "broidered hair, or gold, or pearls, or costly array!" What are all such decorations, in comparison with the robe of righteousness which, we believe, adorned her soul ; and in which we trust she is now arrayed in the presence of her Saviour, and among the saints in glory everlasting !

Much of Mrs. Buxton's excellence of character is to be ascribed to the spirit, the precepts and example of her sainted mother. She was an obedient child, and as she advanced to womanhood exhibited in her manners, her habits and her spirit, the plastic hand that had gently moulded her.*

Endowed by nature with a mind of superior order, she placed a just estimate upon *intellectual improvement*. She felt it to be a duty, by diligent study, to qualify herself for usefulness in whatever station Providence might assign her. Her diligence and application in early youth always ensured the approbation of her teachers, and made her a pattern for others. Though extremely diffident of her own powers, and through an almost excess of modesty, fearful that she might fail on occasions of public examination, yet it was remarked by one who well knew her, and who often witnessed the trial of her capacities, that he never heard her recite incorrectly when under examination at school. With a mind well disciplined, and stored with knowledge ;—a memory unusually correct and retentive ;—a readiness and distinctness in communication, she was admirably qualified as an instructor of youth. To this business she devoted herself, at intervals, for several years. She excelled most females of good education, in her style of composition, and in instructive conversation. Far from being talkative, "she opened her mouth with wisdom." In the midst of household affairs, and the duties which devolved on her as the

* Mrs. Buxton was the second daughter of the late Mrs. ELIZABETH McFARLAND, of Concord. See Appendix.

wife of a minister, her love of study was unabated. In that retired closet, which at her special desire was fitted up for the purpose, she redeemed time by early rising, and perhaps unseasonable hours of retiring, for reflection, reading and writing.*

Her devotion to domestic duties was a realization of Solomon's description of a virtuous woman. Assiduous in attention to all her engagements, she was a pattern of industry, frugality and economy *at home*; carefully gathering up the fragments, that nothing might be lost, but that she might have the more to give to objects of charity.

Though as a wife and mother her experience was comparatively short, yet she well understood her duties, and discharged them with a conscientiousness, perseverance and ability, that gave promise of eminent usefulness. Her children were the Lord's—to him devoted as soon as they drew the breath of life,—to him gladly given in solemn covenant, and trained to know and serve him, as fast as their unfolding capacities admitted. These babes may forget their mother; but they will never lose the impress of her prayers and her spirit.

The spirit of piety—which was her brightest ornament—sweetly pervaded and controlled all her conduct. This gave a charm to her character in the several relations above referred to. I speak now more particularly of her views of divine truth; her religious affections, hopes, and consolations. She made a public profession of religion in the First Congregational Church, in Concord, on the first Sabbath in January, 1827, then 19 years of age. But years before, even from early childhood, under the tender instructions and prayers of her mother, she was the subject of religious impressions,—and, as she once expressed herself, “so intense were our mother's desires for our salvation, that I often wished I was a christian, if it were merely to make her happy.” As her pastor, I recollect distinctly that when her attention

* See a beautiful reference to her closet, in the Appendix.

was first especially awakened to the care of her soul, she had very clear views of the law of God, her guilt, and the justice of God in her condemnation. She felt her exceeding unworthiness of God's favor ; and, when enabled to hope in his pardoning mercy, she exhibited much humility, and sweet reliance on the merits and atonement of Christ. As she advanced in knowledge and experience, these elements of her piety were more and more developed and matured. If I misjudge not, self-distrust, humility, a clear sense of the evil of sin, self-denial, a calm but firm reliance on the blood of Christ, to atone ; on his merits to justify ; his word to enlighten and guide, his Spirit to renew and sanctify, were the distinguishing features of her religion. These led her to watchfulness and prayer, and to the diligent study of the scriptures. She loved the house, the worship, the ordinances of the Lord. She delighted in the holy Sabbath—in the company of Christ's ministers—in communion with saints, and in all those works and enterprises of christian beneficence which are designed for the moral renovation of the world.*

Her views, however, may in several respects be better understood, by referring to her own expressions at sundry times, during the slow progress of her fatal disease. "How precious," said she, "are the comforts which God reserves for those who are brought into the state in which I am. O, how great is thy goodness, which thou hast laid up for them that fear thee ; which thou hast wrought for them that trust in thee, before the sons of men !"—"For some time previous to my sickness," she added, "I cried unto God, without seeming to receive any peace or enlargement ; but now I see for what he was preparing me." At another time she said she had delightful discoveries of her interest in Christ—but desired prayer, 'that she might have grace to crucify her sins, and hate them more and more.' As indicative of her love for those portions of scripture which most clearly teach the doctrines of grace, she requested her husband to read to her

* These traits are well illustrated by extracts from Journal, in the Appendix.

the first chapter of the epistle to the Ephesians, the tenth and eleventh verses;—on which she said, “That is good.” Though occasionally exercised with doubts and fears, yet, for the most part, she enjoyed sweet peace and consolation. “I do not know,” she said, “but it may be presumption, but I am driving away all doubts.” Again; “I do not know that I have any more evidence of my good estate than formerly; but I am sensible of a more actively taking hold of the promises of God.” At another time she observed, “When death stares me in the face, I am sometimes afraid; I have not such views as many have had: But when I come to the cross of Christ, I find a firm foundation.” To those who were lamenting the loss that would be experienced by her death, she said, “God is able to make up all losses.” Being asked respecting her views of heaven, she said, “It seems desirable to go where the law is kept *perfectly*, and I can keep it, too;” and again: “If I am a child of God, he has something for me to do in heaven. I know not how it is before the resurrection; but after that, we read, ‘they serve God day and night in his temple.’” To her youngest sister and a friend who were kindly ministering to her, when exceedingly feeble, she looked up with a sweet smile, and said, “*Do you know you are helping the angels? They are all ministering spirits to the heirs of salvation.*”

The night previous to her death she said: “I have the presence of the Saviour.” Again: “God seems to be making new discoveries of his love to me. He seems to be bidding me welcome!” She had a very comforting view of the passage, Zeph. 3: 17: “*The Lord thy God in the midst of thee, is mighty: he will save; he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing.*”

I will, however, add no more as illustrative of her christian character. She sweetly sleeps in Jesus.

“’Tis finished! the conflict is past,
The heaven-born spirit is fled;
Her wish is accomplished at last,

And now she's entombed with the dead.
 The months of affliction are o'er;
 The days and the nights of distress;
 We see her in anguish no more—
 She has found a happy release.
 Then let us forbear to complain
 That she has now gone from our sight;
 We soon shall behold her again,
 With new and redoubled delight."

"I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. 14: 13.

Permit me, in conclusion, to say, You, my dear brother, whom God has bereaved of the wife of your bosom, must derive no small consolation from your recollections of her christian life and of her peaceful and triumphant death:—still more from the confidence which you repose in the wisdom and goodness of God in all his dispensations. Be assured, too, of the tender sympathy and condolence of all your brethren in the ministry. Several of us have passed through similar scenes of domestic affliction, and thus have been taught to 'weep with them that weep.' Though, dear brother, the charge of your now motherless babes; the anxieties which must press on your heart, as a father and as a pastor, will all tend to depress your spirits and diminish your effective labors; yet, consider that the promise of your Saviour is sure: "Lo! I am with you always." God, your covenant God, is disciplining you, to prepare you, we trust, for greater usefulness. He gives you this lesson of domestic bereavement, to qualify you the better for a sympathizing pastor and friend among the afflicted families of your charge. We entreat, yea, we charge you, not to sink in despondency; nor essentially to relax your labors in the gospel; but, by much prayer, and study of the scriptures, and application by faith of the promises to your own desolated heart, seek to be furnished more abundantly for your work, and may 'the grace of Christ be sufficient for you, and his strength be made perfect in your weakness.'

Tender and affecting are the recollections which this Providence must awaken in the minds of the brothers and sisters. No doubt, my friends, you have already thought of your departed mother's prayers, and faith in her covenant God ;—of the *assurance* even—which she often expressed, when drawing near to death, that *all* her children would be brought into the kingdom of Christ, and that she would meet them in heaven. Shall I not record it to the praise of God's covenant faithfulness, that as you hope, her prayers have, in the first regard, already been answered ; and that your sister, bearing your mother's name and virtues, has *gone* to the happy meeting in heaven ; an earnest and pledge that in due time you will join them there. As the now professed disciples of Christ, Oh let the remembrance of God's covenant mercy, of which you are witnesses and monuments, stimulate you to fidelity. "We desire that every one of you do show the same diligence, to the full assurance of hope unto the end : that ye be not slothful, but followers of them who through faith and patience inherit the promises." Heb. 6 : 11, 12.

Finally, we tender our sympathy to this bereaved church and people. When Divine Providence assigned the beloved woman, whose death you deplore, her location among you, it was, we know, a subject of general congratulation. You confided in her before even you had experience of her worth. But certain I am that I express the sentiments of you all, when I say, your first estimate of her was not too high. Every year of her residence among you she has been rising in your esteem. You loved her for her native modesty and humility. You were pleased with her domestic qualities ; you admired her for good sense and correct information on various subjects. She was a welcome visitant in your families—a pattern in many respects for your wives and daughters ; and, most of all, you loved her for the christian graces which adorned her character. While all of you mourn her loss, her early death is especially a bereavement to the

sisters of this church. You will see her face and hear her voice no more—either in the maternal band or in the room for prayer, or in your social circles, or in the charitable association. But may you, through grace, copy her example and cherish her virtues,—like her adorn your christian profession in life, and like her triumph in the hour of death! AMEN.

APPENDIX.

Mrs. Buxton, like her godly mother, kept a journal of her religious exercises, some extracts from which will more fully illustrate her character, and must be read with interest by all who knew her.

Feb. 9, 1839. Thou eternal God! I desire to lift up my heart to thee in thankfulness for thy grace bestowed upon me, last evening and to-day. I do believe I have experienced that thou hast heard the petitions I offered a few weeks since, and that now I have received the faith I sought for. I never before could so confidently hope in God, and expect his presence. It seems as if I could wait for thy salvation, even when hope is almost gone. Let me feel my constant dependence upon thy Spirit, for grace to preserve me from unbelief. Lord, increase my faith, and give me to see its fruit.

March 24. How shall I find security against these wanderings! I engage in worldly concerns, and become so absorbed in them as to unfit myself for secret prayer, for the devotions in the family, and for that conversation which is calculated to promote spiritual improvement. Last evening, I had some desires that I might be assisted to keep the day in the fear of the Lord. I desire to give myself anew to him. Shall I be contented to live on, (if life is spared,) thus far from God?—doing no more to promote his glory in the world? But if I would bring forth the fruit of holiness, I must not shrink from the labor and self-denial which are necessary. I must take up every cross, and deny myself such gratifications as I know or suspect to be injurious to the soul. Oh! God, may I be led this week in the right and safe path. May I be assisted every day, and every hour, to obey thee:—awaking every morning with thee, and continuing and ending the day with thee. Thou knowest the temptations to which I shall be exposed, and the circumstances in which I am to be placed. Help me to glorify thee.

Nov. 24. Through the goodness of my heavenly Father I am now favored with a place of retirement—which is, in every respect, convenient and comfortable. No place could have been planned more quiet and secure, or better calculated for devotional purposes. I receive this mercy with peculiar delight, because it seems to come from the giver of all good gifts, and that a token of good to my soul. I have at *some times* been unable to have such a spot; and now I have one devoted exclusively to this object. Oh! my Father, I thank thee, that thou didst put it into the heart of my husband thus to seek my comfort, and the good of my soul. I consecrate this closet to thy worship. Here

may I hold communion with thee, day by day. Let thy Spirit but come and dwell here, and this will be a bethel. Oh, may he lead me into all truth.

Dec. 15. Though deprived of the privileges of the sanctuary this day, I desire to bless the Lord that I have had some sweetness in meditating upon the favor with which he remembers those who worship thee; likewise for the freedom I have had in prayer, and the comfortable evidence I have had of his merciful designs towards me and my family. I think I can give up my all into his hands. His mercy is indeed great, and I desire to know and prize it more. I have been privileged of late by reading "Edwards on the Affections," and think I find some evidence that through divine grace my affections are in some degree such as the word of God requires. Oh, for grace to walk with God during the present week¹ to be watchful and prayerful, cheerful and humble. To God I commend myself, and all my ways.

24. This afternoon and evening, I have had some desires after holiness. I can see how precious a grace humility is; and I believe I feel some relish of it in my own soul. My prayer this morning was, that my daily meditations might leave an abiding impression on my heart. I found that "slightness of spirit" has been the means of obliterating good impressions; and now, that the work of meditation has (by means of Ambrose's directions) become comparatively easy, I am afraid I shall not retain that benefit which the prayerful believer has. Through the goodness of God, I was enabled to calm my perturbed spirit at one time, and think of the blessedness of being entirely consecrated to him. I have resolved to make it my first concern, during the rest of the year, to labor entirely for God the remainder of life. My help to do this is all in God. I trust he will do the work for me; working in me that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. AMEN.

25. When I consider what a portion the everlasting God is to the soul, and how unmindful I have been of the blessedness of such a portion, I do not wonder that my mind is so often harrassed, and my feelings the sport of every passing circumstance. I deserve thus to be buffeted, while I look away from God. This evening I rejoice and bless God for what he is in himself—for his holiness; that he will never suffer any thing polluted to remain in his sight. Oh, that holiness! what a blessing to those who are saved. I think I can bless God that the spirits in heaven will no more be annoyed by the entrance of any thing selfish, even though I am cut off forever. If I am to prove a rebrother, I am glad that I shall never be permitted to disturb those inhabitants of the heavenly mansions.

31. I desire to humble myself this day, for all the sins of the past year. How aggravated do they appear, when viewed in connection with the mercies I have received! God has granted me the enjoyment of comfortable health; the exercise of my reason; food and clothing; kind friends, and a comfortable home. He has, in addition, made me the joyful mother of a promising child. These are but the commencement of what I might enumerate. But the catalogue of my sins! How shall I begin the recital? Some of the most prominent are, self-indulgence, sloth, selfishness, and pride in a thousand forms; a want of cheerfulness, and a want of love. I think I feel some degree of sorrow, and some desire to serve my Redeemer better than ever before. I this evening enter anew into covenant with him; and Oh! may I do it in sincerity, and in dependence on his grace.

Covenant.

So far as I know my own heart, I avouch the Lord Jehovah, Father, Son, and Holy Ghost to be my God; the Father to be my Father; Jesus Christ to be my Mediator, Redeemer and Judge; the Holy Ghost to be my Sanctifier, Guide and Comforter, and the Word and Law of God to be my *rule* of life. To this God I consecrate myself, my child, and all things, in an everlasting covenant.

I acknowledge my indispensable obligation to glorify God in the duties of a sober, righteous and godly life; particularly in the duties of a church state; walking in all the ordinances and commandments of the Lord blameless; sanctifying the holy Sabbath; conscientiously supporting and attending upon the

public worship of God in his sanctuary; observing the sacraments of the New-Testament,—Baptism and the Lord's Supper; and, moreover, I engage conscientiously to observe all the appointments of the church to which God, by his providence and grace, may direct.

I promise watchfully to avoid all sinful contentions and stumbling blocks; to seek for grace; to give and receive christian admonition.

I engage to maintain and favor family worship and secret prayer; to dedicate my child to God, and labor for the spiritual good of all under my care.

All this I do, relying upon the blood of the everlasting covenant for the pardon of my sins, and beseeching the glorious God to prepare and strengthen me for every good work to do his will, working in me that which is well pleasing in his sight, through Jesus Christ, to whom be glory and dominion forever, Amen.

ELIZABETH BUXTON.

Dec. 31, 1839.

Jan. 6, 1840. Some enlargement in meditation and prayer, both morning and evening, for the *conversion of the world*. Oh! how shall I express my thanks for what God has done during the past year! The tongue of an angel would hardly be able to record the extent of the blessing. The Sandwich Islands, many souls converted. Among the English missions in Bombay, 50 villages renounced idolatry. The Jews are many of them brought to acknowledge Jesus as the Messiah. The sovereigns of heathen lands asking for teachers. Evangelical societies formed for the benefit of nations nominally Christian. Surely the Lord has been here. May he carry forward this blessed work. Oh, let not the hearts of those who labor be suffered to faint, or become proud or careless. Furnish the dear missionaries more and more abundantly with thy *grace*; and may the Holy Spirit accompany and bless all their labors. May Christians at home be animated with the same spirit, the same love of souls. Oh, may the present year be, more than any year preceding, a year of the right hand of the Most High. Lord, I give myself up anew to thee; may I be a missionary in labors, in self-denial, in patience. Give me a portion of that love which purchased redemption for this fallen world.

22. I open the bible this morning, and my eye glanced at the promise contained in Hos. 2: 19, 20: all the parts of which seemed full of comfort, and the whole forming a cluster as it were for the heavenly Canaan, which was refreshing to my soul.

"*And I will betroth thee unto me forever.*" How the love of God is here manifested, in admitting a vile sinner into an endearing relation to himself. The best earthly friend may prove unfaithful; but this love shall exist *forever*. The dearest earthly friend may be called away by death; the most faithful heart cease to beat: but *I*, the everlasting God, will betroth thee unto me *forever*. "*And I will betroth thee unto me in righteousness.*" In all the transaction, there is perfect righteousness. His dealings with me are all righteous. Moreover, he has wrought out a righteousness for me. "*And in judgment.*" Does this mean that he will visit me for my sins? Well; it is but to break my heavy yoke, and introduce me into the glorious liberty of the children of God; "*in loving kindness;*" not merely that kindness which prevents him from doing me evil, but *loving-kindness*: how full the expression, "*and in mercies.*" Yes, mercy runs through all his dealings with me. *I will even betroth thee unto me in faithfulness.* Oh, the depth of that faithfulness. It is by this that the work is carried on. It is on his faithfulness I rest for the fulfilment of every promise; for final deliverance and triumph; the perfect salvation of my own soul; and on his covenant faithfulness I rest for the salvation, the early conversion of my child. And now, oh my soul, will thou accept these terms? Wilt thou not give thy heart to him who thus asks it? who condescends to offer thee *himself*? Dost thou answer, I am not fit? I can never be lovely in his sight. He knows what will make thee so; and he promises to make thee all that he would have thee to be. Lord, I lift my prayer to thee! My soul longs after thee. Words cannot describe the disparity between thee and my soul. Here, take me, and make me thine in a perpetual covenant..

Feb. 16. I was providentially disappointed in my expectations of worshipping God in his house this day. But I trust it has been a good day. I have had as-

sistance in prayer and meditation. My views directed to the Spirit, as the Teacher, and Guide and Sanctifier of his people. His love in striving with the sinful children of men, when their sins make them so abominable in his sight, when they are so ready to grieve him away. His love to the elect, notwithstanding all their departures; his love to the humble and sincere; his tenderness when he reproves the backslider; his readiness to restore to such the joys of salvation; his tenderness towards the tempted, the afflicted, the sick and the dying. Holy Spirit, have I not given myself to thy teachings? Lead me into all truth, and into the paths of holiness.

17. Church prayer meeting. Through the goodness of God, I was favored with more earnestness, in joining in the prayers offered; more freedom from wandering thoughts. I felt more my need of the graces of the Spirit than I recollect to have felt ever before. I desire to thank God, and take courage; and while I despair of doing any thing of myself, to expect great things from God.

19. Oh, what cause do I find for deep humiliation before God. May the remembrance of my former sins bring me to repentance. I think I can cling to that refuge in which I hope, and look to Jesus to give me the Spirit, to reprove and to sanctify.

Sab. eve. 22. I desire to record, with the deepest humiliation and gratitude, the dealings of God with me the past week. It has been a good week to my soul. I have been enabled, as I humbly trust, to cast myself upon the mercy of God in Christ Jesus, and to receive him as my best portion; to renounce my dependence on myself, and to form my resolutions of obedience, relying upon him. I have looked forward to the sorrows of life, and felt that, through Christ strengthening me, I can meet them. Oh! these "fleshly feelings!" how they take away my strength, and my enjoyment. I desire to be set free from them, —not by being placed in no circumstances to call them forth; not by having my own selfish wishes gratified; but by *crucifying self*; by having my will entirely conformed to the will of God. I have found this the desire of my heart. Surely it is the work of the Holy Spirit, if I am not greatly deceived. Jesus, I bow to take thy yoke upon me. I sometimes feel greatly afraid I shall be again left to myself. But Oh!

"Let me be fastened to thy cross,
Rather than lose the sight!"

I have had of the goodness of God, his service, and his presence. May this goodness lead me to repentance. I desire to mourn over my sinful heart, as the root of all the evils under which I groan. I desire to see the deformity of my sins, all my selfishness, my sensuality, my pride, unkindness to others, murmurings, &c. My Father, wilt thou work in me that repentance which is unto life, and not to be repented of.

Ap. 2, 1841.

It is our dear E's. birth day. I awoke in the morning with the apprehension that I was not in a state of heart for the duties of the day. But I remembered that it was wholly of grace that I could hope to labor or pray. This I endeavored to ask for. I think I have some freedom in prayer. Oh, my Father, I give this child to thee. She was born with a sinful nature; may she be renewed. May her soul be washed in the laver of regeneration: May each of the persons of the glorious Trinity be engaged for her salvation.

I desire to be qualified for the discharge of the important duties devolving upon me. In a few weeks, I may receive another precious immortal to bring up for eternity. Oh! if my life is spared, I pray that I may obtain mercy of the Lord to be faithful. I am surrounded by favorable influences. We have endeavored to make our family a school of piety. Our regulations are calculated for this object. I value, above all price, our morning and evening devotions. Through the blessing of God, they are not, and have never been, a hasty, lifeless form. May these considerations lead me to faithfulness in the discharge of my duties. I desire to labor every day under the influence of a good hope, that whatever duties may devolve upon me, my labor will not be in vain.

April 17. In reviewing my life, as the weeks pass away, I detected much worldliness. What reason I have to be thankful that when I give my time for religious duties so sparingly, and sometimes, I fear, grudgingly, that these

seasons of private devotion are so precious and profitable as they sometimes are. I must be more faithful in this respect. I resolve at this time to leave my worldly cares in the fore part of the day, unless providentially prevented,—so to arrange my pursuits as to spend one hour every day, aside from my evening exercises, in secret devotion, and in reading the Scriptures. I cast myself upon the mercy of God, for strength to do this. Without divine grace, I shall fail. May I be under the guidance of the Spirit of truth, that my prayers may be such as can be answered! and may I search the scriptures, seeking for heavenly wisdom. Oh! the depravity that dwells within me! I am greatly in danger of studying the historical and prophetic parts of the Bible, from motives of curiosity, or perhaps vanity. Blessed Spirit! be pleased to lead me into all truth; to take of the things of Christ, and show them unto me.

Jan. 29, 1842. I have been reviewing the progress of my spiritual affections. For a long time I have been concerned to find that my heart seemed less affected in view of the excellency and preciousness of Christ than formerly. I have made it a subject of prayer, that I might see more of the glory of Christ; that the Spirit might take of the things of Christ, and show them to me, &c. I think my soul is resting upon him with more of a sense of my need, and with more sincere desires for his salvation, than when I was more sensible of the exercise of love to him; and that I do as truly rejoice in him, as when I had those transient, lively feelings. During the last week, we have been reading the account of the appointment of Aaron and his sons to the priesthood, the directions for the ark, altar, tabernacle, and the garments of the priests. These descriptions seemed full of meaning:—I thought I could discern something of the glory of Christ. I desire to render my thanks in deep humility for this grace. There is another subject upon which my mind is exercised, and which I ought to lay seriously to heart. I have some hope that I have tasted the good word of life:—but my religion does not, as it were, embrace my children. Oh! it must not be so; that precious faith, by which the believing parent enters into covenant with God, is the duty of all to whom are committed the care of children. I desire to seek it; diligently attending to whatever means are within my reach, and watchfully avoiding whatever may grieve the Spirit from me.

Feb. 7. I have set apart this day that I might seek without distraction, to mingle my prayers with those of the people of God, for the outpouring of his Spirit upon the churches in this and other lands. Many hinderances from my little one have wearied me, and my sinful heart is rebellious.

“Oh for a glance of heavenly day,
“To take the stubborn stone away.”

What would be my feelings, if God should now pour out his Spirit upon us! Could I enter into the work? Without that same Spirit to quicken me, and to keep down self and sin, I should be as miserable in such a season as the impenitent. Lord, I cast myself upon thee. May I realize thy ‘grace to be sufficient for me.’ I want faith; I want genuine repentance, and deep humility. This church is in much affliction, but the gentle influences of God’s Spirit would melt away our difficulties, as the gentle sun-beams operate upon the snow.

For my help in future, I note down my subjects of prayer:—

Seeking for a blessing in my own soul this day:

Confession of my unfaithfulness as a wife and mother:

The presence of God in all the churches observing this concert:

Confession of my want of simplicity, and singleness of heart:

Thanksgiving for the special meeting of the Board:

Petition for the Sandwich Islands:

Petition for mission ship, bound for Ceylon:

Petition for N. H. ministers, seminaries, schools, &c.:

Petition for young men in course of education, L. F. and G. F.:

Petition for Ipswich acquaintances, teachers:

Petition for our own meeting this evening; br. S.:

Petition for particular churches:

Petition that the present year may be a year of the right hand of the Most High; and that as a result:—

1. The number of christians be greatly increased.

2. That the *piety* of professing christians be increased many fold ; and thus the great missionary enterprise be accelerated from year to year.

Thansgiving for this good opportunity ; seeking pardon through the blood of Christ, for the sins with which my worship has been contaminated ; commendation of myself and ways to God.

Mrs. B. was in the habit of selecting topics for meditation, every day, while engaged in domestic duties. This fact will explain several allusions in her journal. The plan adopted by her, is recommended to all.

Dec. 11. Morning. Meditation "I will keep thee in the hour of temptation." Rev. 3 : 10.

Evening. Hypocrisy.

12. *Morning.* Sincerity in prayer. Ps. 26 :

Evening. The same.

13. *A. M.* Feelings in view of Divine sovereignty.

P. M. Being led by the Spirit.

14. *A. M.* Duty of cherishing high hopes.

P. M. Holiness in a minister's companion.

15. *A. M.* The favor which God shows to those who worship him in the sanctuary.

P. M. Some record of the dealings of God with me.

16. *P. M.* Manner of spending every day, as recommended by Doddridge.

17. *A. M.* Further consideration on regulation of conduct during the day.

P. M. Spiritual Knowledge.

18. *P. M.* Should we converse with others for any length of time, without speaking of God ?

20. *A. M.* Election.

21. *P. M.* Grace of *hope* in a minister's companion.

22. *P. M.* Making our calling and election sure.

23. *A. M.* Humility—1st part ; understanding.

P. M. 2nd part ; affections.

24. *A. M.* Slightness of spirit.

P. M. Beginning of another year.

25. *A. M.* Reflections upon my own temper and feelings.

P. M. Duty of *always* rejoicing in God.

26. *A. M.* } Duty of covenanting with God.

P. M. }

27. *P. M.* Sorrow on account of the sins of others.

28. *A. M.* Duty of being active in the service of Christ.

P. M. Families of ministers. This Church.

29. *P. M.* Goodness of God to this Church since its formation.

30. *P. M.* Unrepented sins.

31. *A. M.* Some review of the sins of the closing year, and of God's mercies.

P. M. Renewal of covenant.

Jan. 3. P. M. Character of God.

5. *A. M.* Sabbath a blessing wherever the Gospel is preached.

P. M. Fear of displeasing God.

6. *A. M.* } Conversion of the world.

P. M. }

7. *P. M.* Falling in with every Providence.

8. *P. M.* Blessedness of the missionary work, and duty of every christian to be a missionary.

9. *A. M.* Preparation for afflictions.

P. M. Neglect of the soul of my child.

11. *P. M.* The Sabbath a golden privilege.

12. *A. M.* On spending this day so as to become better fitted for the service of God than ever before.

P. M. On faithfulness, this week.

14. *P. M.* On the work of Christ.

22. *A. M. & P. M.* Saints betrothed to Christ.
 27. *P. M.* On seeking the spiritual good of every one with whom I meet.
 30. *A. M.* "Faint, yet pursuing."
P. M. Separation from the world.
 31. *P. M.* The present life but a point.
Feb. 1. A. M. Duty respecting a favorite pursuit.
 2. *P. M.* Dependence on God in public worship.
P. M. "Search the Scriptures."
 3. *A. M.* Monthly Concert. Promises respecting latter day of glory.
P. M. Eye single to the glory of God.
 7. *A. M.* "Christ liveth in me."
P. M. Acceptance with God.
 8. *A. M.* Attraction of the cross.
P. M. Not under the law, but under grace.

As a help to others who desire to make high attainments in the divine life, I also add Mrs. Buxton's analysis of the PARTS OF PRAYER, and her arrangement of SPIRITUAL GRACES.

PARTS OF PRAYER.

Invocation.
 Adoration.
 Confession.
 Petition.
 Pleading.
 Profession, or self-dedication.
 Thanksgiving.
 Blessing.
 Amen, or the conclusion.

DIRECTIONS IN PRAYER.

1. Shake off sin, anger, distrust, &c.

HELPS.

1. Right apprehensions of God's dreadfulness, purity, power, &c.
2. A true sense of our vileness, abominableness, nothingness, &c.
3. A hearty survey of the infiniteness and inexpressibleness of God's bounty, blessings and compassionate forbearance towards us.

PREPARATIVES TO PRAYER.

1. Removing impediments.
 - a. Carnal thoughts and worldly cares.
 - b. Pollutions and corrupt affections.
 - c. Surfeiting and drunkenness. With ordinary prayer, we must join a moderate diet, with extraordinary fasting.
 - d. Our sins.
2. Means to be used.
 - a. Prayer and meditation.
 - b. On our own unworthiness.
 - c. On the mediation and intercession of Christ.

DUTIES IN PRAYER.

- I. Pray in truth.
 1. Pray with unfeigned lips.
 2. Send away wandering thoughts.
- II. By the help of the Spirit.
- III. In the name of Christ.

DUTIES AFTER PRAYER.

1. Quietly to rest in the good will and pleasure of God.

2. Diligently to use all good means for the obtaining of our suits.
3. Carefully to look after our prayers, and to cast up our gainings and our comings in by prayer.

SPIRITUAL GRACES.

1. Knowledge.
2. Faith. Ps. 97: 11. Rom. 18: 4.
3. Hope. Ps. 56: 5. Job 13: 15.
4. Joy. Is. 12: 2: 3.
5. Love. Deut. 30: 6.
6. Fear. Jer. 39: 39, 40.
7. Obedience. Ezek. 11: 19, 20.
8. Repentance. Mal. 3: 7.
9. Humility. Gal. 5: 22.
10. Meekness. Zeph. 2: 3.
11. Patience. Heb. 10: 36.
12. Righteousness. Rev. 19: 7, 8.
13. Uprightness.
14. Peace of conscience.
15. Zeal.
16. Perseverance.

SPIRITUAL DUTIES.

1. Prayer.
2. Praise.
3. Preaching.
4. Reading the word.
5. Loving the word.
6. Waiting on the word.
7. Harkening to the word.
8. Sacraments.
9. A lawful oath.
10. Fasting.
11. Meditation.
12. Self-examination.
13. Sanctification of the Lord's day.
14. Watchfulness.
15. Conference.
16. Reproof.
17. Almsgiving.
18. Seeking of God.
19. Waiting on God.
20. Delighting in God.

The right object of Life, and its choice as affected by the School.

AN

ADDRESS,

DELIVERED IN

BRADFORD ACADEMY,

BRADFORD, VT.,

AT

The Close of the Fall Term,

NOVEMBER 10, 1851.

BY REV. FRANKLIN BUTLER,

PASTOR OF THE CONGREGATIONAL CHURCH IN WINDSOR, VT.

Published by the Executive Committee.

BRADFORD, VT.:

PRINTED BY A. B. F. HILDRETH.



BRADFORD, Nov. 29th, 1851.

DEAR SIR:—Having been highly gratified with the sentiments contained in the address delivered by you at the close of the Fall Term of Bradford Academy, Nov. 10th, 1851, at the Academy Hall, before the Trustees, Teachers and Students of said Institution, and others there assembled; and, believing that the ideas there advanced are well calculated to awaken a deeper interest in community, in regard to the right education of youth, and to promote a more healthy state of public sentiment on that subject, we therefore respectfully solicit a copy for the press.

ASA LOW, } Executive Committee
J. A. HARDY, } of
H. STRICKLAND, } Bradford Academy.

REV. F. BUTLER.

WINDSOR, VT., Dec. 10th, 1851.

MESSRS.:—I have the honor to acknowledge the receipt of your favor of the 29th Nov., and herewith transmit a copy of the Address, which—such as it is—under the pressure of pastoral duties—is submitted to your pleasure, for the press.

Yours Very Truly,

F. BUTLER.

To Messrs. A. Low, J. A. Hardy }
and H. Strickland. }

“For character groweth day by day, and all things aid it in unfolding,
And the bent unto good or evil may be given in the hours of infancy :
Scratch the green rind of a sapling, or wantonly twist it in the soil,
The scarred and crooked oak will tell of thee for centuries to come;
Even so mayest thou guide the mind to good, or lead it to the marrings of evil
For disposition is builded up by the fashioning of first impressions.”

PROVERBIAL PHILOSOPHY.

TO
His Former Patrons and Pupils

AT

BRADFORD ACADEMY,

THIS HUMBLE TRIBUTE OF INTEREST IN THE CAUSE OF EDUCATION IS

Respectfully Dedicated,

BY THE
AUTHOR.

ADDRESS.

IF we go among the shipping of Boston harbor, we shall observe in vessels about to set sail a certain air of preparation, in captain and crew, which convinces us, that they are making ready in good earnest to leave port. As we tread upon the firm deck and look at the strong cables and massive anchors—hearing the word of command, and noting the brisk motions, we may see yet among the tackling, as our eyes glance upward, words of large letters like these: “FOR LIVERPOOL,” “FOR HAVRE,” “FOR SAN FRANCISCO.” And this, we understand, informs us to what port the vessel is bound. The course of the voyage has been determined. The harbor is chosen, and the canvas is flung to the breeze. This choice of a port is wisdom, the excellence of which no man doubts. For—to sail on the broad ocean, without any previous consideration of a harbor, is manifestly preposterous.

Thus, in looking upon society, and particularly upon those who are about to enter upon the active duties of life, we may perceive an air of preparation, a certain briskness and decision, which evince the fact of an expectation of setting sail upon the great ocean of life, for some desirable object! And nowhere is this air of preparation more evident than in the school—nowhere does it awake profounder interest, in thoughtful minds, than in the course of education.

It is proposed, therefore, to contemplate at this time, *The Right Object of Life, and its Choice as affected by the School.*

There are three things which early attract the attention, as objects of supreme pursuit, viz.: the pleasures, the honors, and the

Pitiable is the pleasure-seeker ! Poorly fitted for life's tempests
on this wide, boisterous sea ! For

" Unless *above himself* he can
Erect himself, how poor a thing is man ! "

WORDS. EX., B. IV.

And then, *honors*—what shall we say of these, as an object of
supreme pursuit ? Are they worthy of the best affections and ef-
forts ? Are they the right purpose of living ? Honors !—the glory
of man's praise !—the adulation of human tongues !—what are
these ?

" What's fame ? a fancied name in other's breath—
A thing beyond us, even before our death. "

POPE'S ESSAY.

Honor—the attainment of place and station in the world—as
the chief end of all thought and effort ! To have the preëminence
in men's eyes ! To be endowed with some distinction or authority
at the hands of others ! To wield a sceptre or a sword ! To live,
and direct all the best energies to the acquiring of a name, or
place, or station ! What is all this ? To be called Governor, or
Judge, or Esquire, or General, or Corporal, or good plain honest
Mr.—what is the difference ? And what has he who seeks these,
but one *name*, rather than another ?

" Princes have but their titles for their glories,
An outward honor for an inward toil;
And, for unfelt imaginations,
They often feel a world of restless cares :
So that, between their titles and low name,
There's nothing differs but the outward fame. "

KING RICHARD III., ACT I., S. IV.

Honors, sought as an end, come to lose their proper excellence.
They often prove but a disgrace and a shame ; the more painful
for their notoriety. He that seeks these may feed his own vanity
and conceit with large thoughts of his own glory—huge and vast !
He may scorn the folly of Pleasure's votaries. He may despise
ease and luxury, courting toils for his ambition, that he may have
a name ; and yet he is none the less selfish and unworthy in his
aims—none the less cold and pitiable ! For who has not heard

the voice of certain experience testify, that he who builds his hopes on the "momentary grace of mortal men,"

"Lives like a drunken sailor on a mast;
Ready, with every nod, to tumble down
Into the fatal bowels of the deep."

RICHARD III., ACT III., S. IV.

The other port which has most powerful attractions for the youthful voyager, is that of *Gold and Silver*—"EL DORADO!"

This is often sought as the readiest way to honors and pleasures. In the eyes of many—this attained—and all is secured. Most powerful is the tendency of the mind to the absorbing pursuit of wealth—for the double reason of its inherent attractions for the heart, and of its promise of all good. In very childhood the eyes sparkle at the sight of silver. And in youth, thoughts of diamonds, and rings, and necklaces, and precious stones, and fine jewels, and gay apparel; of spacious dwellings, and elegant furniture and splendid equipage; with honors and pleasures illimitable;—these all come hurrying upon the mind with immeasurable power, and unceasing pertinacity.

Riches, thence, become the most common object of pursuit. This is the great harbor whither all barks are attracted! Large and formidable is the fleet, with flying streamers and brilliant letters, "FOR THE GOLD DIGGINGS!"

And what should we say of this, as an end and purpose of living—as the chief aim of all thought and effort? Gold and silver—precious stones!—good and excellent in their place; yet sought with supreme intent—as if all good and excellence were hid in them—what shall we say? Is this the purpose for which these noble faculties of mind and body were given to man? Is *this* the end for which these fresh warm affections exist, and these transcendent powers of the intellect? Was man created in the image of God for *gain*—to be a mere accumulator of cold shining matter? Such questions need but the utterance for the answer.

Moreover, right reason and experience clearly affirm that man never finds rest in this direction. The good port is not *recognized* when it is reached. The eyes are dazzled. The senses grow ob-

tuse, as the golden harbor is neared. Strange fancies may possess the devotee of Mammon. Wild visions may pass before him, and the tempter may charm him at will. As he approaches the port, he may imagine himself the more distant. Grim, iron-fisted poverty may stare him directly in the face. The richer he grows, the poorer he may *feel*. His intellect loses its balance, and mind and body stagger under the weight of unnatural burthens. At length common judgment fails. He pushes on with flying speed, far past the port—wandering, he knows not whither—hasting after phantoms of his own imagination—until, helmless and hopeless, his shattered bark finally plunges down the precipice from which none ever rise! Alas!

“How quickly *nature* falls into revolt,
When gold becomes her *object*!
For this the foolish, overcareful fathers
Have broke their sleep with thoughts, their brains with care,
Their bones with industry;
For this they have engrossed and pil’d up
The canker’d heaps of strange-achieved gold;
For this they have been thoughtful to invest
Their sons with arts, and martial exercises:
When, like the bee, tolling from every flower
The virtuous sweets;
Our thighs pack’d with wax, our mouths with honey,
We bring it to the hive; and, like the bees,
Are murdered for our pains!”

SEC. PART HENRY IV., ACT IV., S. IV.

Thus speaks the “myriad-minded” Poet, than which never more truthful words were uttered. The supreme pursuit of riches is eminently unworthy and ruinous. Fast by the port of gain lies the prison-house of avarice; and there, too, the Golgotha of honors and pleasures, with their countless shrines to Bacchus, and Dagon, and Moloch, and Mammon; and there lie, upheaved by ceaseless waters, the bleaching bones of thousand once noble youth—wrecked by the *love* of gain!

Go not thither, my young friends! Fix not your eyes upon wealth! Turn not your intellect into a mere mint of solid coin! Change not these warm affections into cold metal, stamped with

a market-price!—as if love were bought and sold, for dollars and cents! If you must needs go to California, or New South Wales, pray come back with the metal in your *pocket*, and not in the *heart*!

Gloomy are the omens for him who sets sail upon these tempestuous seas, with no higher end of living than mere gain, honor, or pleasure! Gloomy and melancholic!—for it needs no prophet's eye to foresee an approaching catastrophe! It is foreshadowed in man's nature, revealed in God's eternal word. For it is written: "The fashion of this world passeth away."—I. Cor. 7: 31.

Be this never your aim, my young friends! If ever it has been written on your colors, "For Riches," "For Honors," "For Pleasures," *down with your ensign*! Efface it utterly! Heave anchor! Set the watch, and go down into the hold and *meditate*. Think of God, our Maker—of yourself—of man's nature—of his immortal destiny! Reflect on these wonderful powers of mind, these living affections, this hidden world of thought and feeling within! Consider whether it is true, that all these noble faculties find their proper end in the mere fleeting and unsubstantial? Do the intellect and heart find their true nutriment for growth and strength, in the pleasures of this world? Hear what reason and conscience say—what the Scripture declares! "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."—Matthew 6: 33. Consider what beams of light you might send forth upon this dark world! what joys you might awaken in a brother's heart! what tears you might wipe away; what griefs assuage; what wounds you might heal; what peace you might cast forth upon the troubled waters of human life!

Reflect! Can you not live for others' good—disciplining all these noble powers of mind and body for the high purpose of blessing others; for the glorious end of righteousness—of true philanthropy and religion? Cannot a man seek supremely, *the highest usefulness and blessedness*, subordinating all other purposes to the ultimate object of thus glorifying his Creator?

This is, indeed, the end which reason and conscience prescribe, and which revelation sets forth, viz.—the greatest usefulness to the

world—the glory of God, the Creator—in the complete development and harmonious activity of all the powers of our being, in supreme love of truth and purity! This is a worthy object of living—a noble end of thought and effort! Usefulness to others!—Excellence within!—The felicity of well-doing! It is eminently an unselfish, beneficent object—elevating and ennobling. It fixes the eye upon self-conquering, and growth in mental and moral strength—constraining the most earnest effort for the mastery over every appetite and passion or unworthy impulse! This end of life slays evil concupiscence; looks vanity and lust out of countenance; and hangs by the neck cold-blooded Avarice. It prompts to the diligent cultivation of head and heart, for the widest usefulness—for the best deeds. It exalts unto the joy of a likeness to the glorious model of all excellence—the Son of God!

This is a glorious end! No higher honor ever rests on man, than that of the highest usefulness! No brighter crown ever adorns the head—no costlier jewels hang about the neck, than those found in this pathway. This is the path of life; the hidden way, “which no fowl knoweth, and which the vulture’s eye hath not seen.”—Job 28: 7. Riches, and honors, and pleasures immortal, reward him who lives for usefulness. Tears drop upon the graves of the departed good, such as never else fall from men’s eyes. And their memory comes to the living, in thoughtful moments, as pleasant odors

“Wafted by the gales

From fields where good men walk, or bowers wherein they rest.”

WORDSWORTH, VOL. III., p. 280.

Happy he whose bark is destined to such a haven! Happy society, when the eyes of all youth are turned thitherward! Halcyon days of the long-sought Millennium—dawn on us!

But thousand influences affect the choice of such a course of life! Thousand imperceptible causes are ever at work, in society, to attract or divert attention in respect to the great object of human existence. Among the most powerful of these, are those of the family, the pulpit, the press, and the school. Of the latter, we must now briefly remark.

1. The school affects the choice of an object of life, in the immediate purpose which it presents to the young.

That purpose is the attainment of useful knowledge—the enlargement and strength of the mind, by appropriate discipline. In its very idea, the school assumes that the mind must needs be cultivated, for reaching life's end. It testifies that a preparation is required for the world's conflicts; that there is a better purpose of living, than the mere sensual; and that man's noble faculties exist for something above that which the eyes see, or the fingers touch.

Education is the true object of the school—*education* in its large sense—as implying the development of all the powers of our being—the eduction of those hidden faculties, which in the young mind are enfolded, as it were, in a living seed. The school, therefore, presents at once an end higher than any of mere sense and matter. So far as it goes, and as it is justly pursued, that end is certainly praiseworthy. It is beneficent and elevating. It opens up fountains of mental and moral strength—purifying and exalting the soul to high and worthy aspirations, to excellent and glorious purposes. In its proper effect, the school fixes the eye of the young on the blessed pathway of usefulness. It stimulates the pupil to seek knowledge, not merely in the love of it, but in the fervent desire to impart unto others—to be good and to do good! Powerful is the influence of the school herein, as all history and experience affirm.

But what if the true design of education is lost sight of? What, if the school come to be esteemed the mere dressing-room of the palace of pleasures and of station?—the outer court of riches and earthly splendors? What, if Arithmetic is learned chiefly for its advantage in reckoning gains—and Grammar and the polite branches are studied for their courtly influence—and Geography, and History, and Physiology are pursued for ready access to luxury and ease? What, if the school become the mere assay-shop, for material bullion, and cotton, and silk, and the modern æsthetic agents?

Will not the youth, under such influences, partake deeply of

their character? Will not a perverted school lead astray the young? If it be true that

● "Just as the twig is bent, the tree's inclined,"

who shall doubt the fashioning power of the school, in the very end which it presents to the pupil? That end being true and justly sought, the school is replete with the most beneficent influences upon the final choice of an object of life! But, that purpose perverted,—thousand mischiefs issue from the place of learning!

2. The school affects the choice of an object of life, in the reading which it proposes.

The reading has a most powerful influence on the character in every respect. It arrests the attention, appeals to the imagination, awakens the sympathies, and drives deep into the mind its seeds of good or ill. The reading, especially in these times of burnished words for attracting attention, sets up its models with marked distinctness, and urges the imitation with great success. Pictures and stories of huge marvel, as certainly do their work in the school, as arrows sped from the bow of practiced skill! For

"A sentence hath formed a character, and a character subdued a kingdom;
A picture hath ruined souls, or raised them to commerce with the skies."

PROVERBIAL PHILOSOPHY, p. 25.

The reading of the school-room, repeated, studied, as it is, is fraught with a silent yet powerful influence for determining the whole future destinies. Lord Bacon says, "Some books are to be read, others to be swallowed, and some few to be chewed and digested: that is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention."—*Essays, L. Civil and Moral.*

Now, if there is any book to be "chewed and digested" it must certainly be the school-book. This book must needs be read "with diligence and attention" in order to reach the intent of its daily use. No reading is more deeply graven on the memory, none is more carefully pondered, more frequently repeated, more zealously talked of, than that of the class! It lives in the mind long after the books perish. It is operative on the character all along through

the period of youth, to manhood and old age! Who, indeed, ever forgets the oft-read fable of the old man and the rude boy stealing apples—with the picture, so plain to our childish fancy, that we seemed almost to see the turfs and stones flying up among the branches, and the little rogue scrambling down for his life? Who ever forgets the story of the farmer and his neighbor's ox? And, then, the words of Scripture—so grave and wonderful to childhood—"In six days God made the world"—who ever forgets these, as studied and repeated, times without number, when our tongues faltered at the "hard words" which made us stumble?

What, then, if the reading of the school be injurious in its mighty imperceptible influences? What, if it appeal unduly to the imagination, the sympathies, or the passions? What, if coarse vulgarities come to be repeated in the reading lesson? What, if odd conceits, silly fancies, nonsensical jokes, and groveling images of life, come to abound in books handled, read, and studied by the young? What, if the reading comes to drop stealthily into the mind, the pestiferous seeds of ill-breeding, rudeness, conceit, obstinacy, and disrespect to morality and religion? What, if exclamations bordering upon profaneness are put into the mouth of the learner, from his book, twice a day? What, if sly inuendoes against the authority of revelation, and disgusting jests upon Scripture language, come to be driven into the memory, by daily repetition, in the well-studied lesson?

Will not these things greatly affect the final choice of an object of life? Will they not inevitably tinge the whole character in process of formation? Will they not certainly modify the young mind and heart?

No man with his eyes open to the nature of the mind, or to facts, can for a moment doubt. The reading of the school as necessarily affects the whole character, as do the invisible rays of the sun certain chemical substances for the artist's pictures! Take heed, then, to your reading books—you that are looking for the best welfare of society! The zeal of wild enthusiasm, as well as that of wisdom; the interests of the market, as well as those of the school; have given birth to a motley brood of books—to examine which requires no ordinary patience! Within a few years past,

we have been literally flooded, even here in Vermont ; and the highest peaks of our mountains have really been in danger of submersion by the rushing waters of new school books ! And we should certainly despair, outright, if we did not believe there is a great gulf, somewhere, for a Lethæan ebb !

But, seriously, we doubt whether our schools were ever in more imminent danger of bad books than now !—*bad*, not merely for the morals, but for education ! There is a zeal in certain quarters for *exciting* lessons—for brilliant pictorials and laughable oddities—for “fun” in school-books—which shall make “children cry for them,” as they do for “Lozenges”—a *mercenary* zeal, from which we fear much mischief !

Parents, and friends of education ! we pray you, as you value the great end of human existence ; as you esteem virtue, morality and sound learning ; we pray you—have watchful eye upon every reading-book in your schools !

3. The school affects the final choice of an object of life through the associates which it casts about the young.

The influence of associates is great in all cases ; but in few is it greater than in the school. Here, the mind is so eminently mouldable—the feelings are so warm—the sympathies are so lively, and so susceptible of external impressions that the power of personal intercourse is almost boundless ! Good, or ill, is as readily imbibed as the air is inhaled. Daily contact with others, in a common pursuit, at such a period of life, inevitably modifies the whole character. The mind, with its thousand delicate sensibilities, is in constant process of assimilation—by as necessary a law of induction in ethics—as in physics ! So that the early companionship of the school powerfully affects all the future destinies. A good scholar does good, not only unto himself, but unto others, in his exemplary conduct. And a bad one is a mischief to himself and to others. In the school, there is so little experience of the world—so little of suspicion, and jealousy, and malice, (until they be somehow unfortunately awakened,) that the young are peculiarly susceptible of influence from associates. They admire and imitate as by instinct ; without a thought of the future—or a dream of a lurking hook within the shining bait ! What then, if the vicious

find place in the school? What, if profaneness, vulgarity and obscenity are daily poured into the ears of youth, in the place of learning? What, if tricks and feats bordering upon crime, are taught the child in his visits to the school? What, if rudeness, and disobedience, and irreverence for sacred things, are silently instilled into the young mind—by constant association with the rude, disobedient and blasphemous?

Will not these things have a powerful effect upon the final course of life? John Bunyan tells us that his early companions, at school, as elsewhere—were well nigh his ruin! So have bad associates at school, been the destruction of thousands. Vicious games and pleasures have been learned by many, who, when they left the parental home for the school, never dreamed of such things. Immoral habits have been contracted—in a few weeks—to the grief and shame of many fond parents! The son and daughter have often returned from school, with an air and a temper fraught with the keenest pain to friends—and ominous of a most melancholy end!

Danger lurks in the school, where vicious associates abound! That is a *bad* school, in which the incorrigible and corrupt are tolerated! Discipline and morality are indispensable to the excellence of any institution of learning. They are of the utmost importance to a sound education. Be they—in this school—long as its name is remembered!

But the influence of the school is great upon the choice of an object of life, through

4. The example and influence of the teacher.

The instructor is, for the time, a sort of model for the scholar, in all things. His principles, as seen *indirectly*; his manners; his personal habits; his very language and tone of voice; all that the pupil sees or knows of the teacher is for the time a visible example—held up distinctly for respect and imitation!

The ostensible purpose of the teacher is, indeed, to instruct in useful knowledge; but then this idea is almost of necessity enlarged to that of an instructor in all things. The very respect which the scholar must needs have for him, as learned in the sciences, will inevitably lead to the contemplation of the teacher as

a sort of standard in other things : so that even the faults and defects of teachers are sometimes studiously imitated as excellencies ! Thus we have known children to come insensibly to the habit of stammering, under the influence of an unfortunate example of but a few month's instruction ! And we have heard the tones of the master's voice imitated in perfection in the family ; while, alack ! the truant tongue would repeat the loose vulgarity that escaped the teacher's lips—as if it were, full surely, a “ smart thing ! ”

But the direct influence of the teacher in a thousand nameless ways, is great—so great that, falling upon the youthful mind, it may never be effaced. Like the rain which, Geologists tell us, fell ages ago upon the facile clay, leaving indelible impress of itself, and of the very direction of the wind which moved the passing cloud—the teachings of the instructor may drop upon the mouldable intellect and heart in such wise as to leave imperishable effects upon the whole character ! A word from a teacher, has sometimes fallen with the graver's power upon the memory—a *word*, that has led to lofty aspirations for noble deeds—or that has chilled the sensitive mind, and hopelessly destroyed all ambition for praiseworthy efforts ! We know a man, who, to this hour, feels the sad effects of a single unfortunate hasty expression from a teacher, in the beginning of a liberal education. And we are not sure that he will ever have christian grace enough to forgive the unpardonable blunder of that luckless preceptor. Many, in manhood and age, look back upon the crisis of their destiny, as occurring under some well-remembered teacher !

What, then, if the instructor's example and influence be unworthy ? What, if vicious principles and vicious habits be daily held up in the school for respect and imitation ? What, if profaneness, boorishness, gaming, disrespect for sacred things, be, after a sort, licensed and dignified, by the example of the teacher ? What, if the *indirect* influence be against the Christian religion and its ordinances ?

Is such example safe for the young and facile mind ? Is it useful to sound education ! Would Thomas Paine, or a disciple of his, be a fit teacher of youth—though directly instructing in

nothing but the sciences? Should we, in New England, be willing to give David Hume, or any of his followers, the charge of our youth, in but useful knowledge? Are modern fanatics of any sort, proper models for the place of learning? Are we ready to commit our schools and academies and colleges to the heroes of the "Æsthetic School," with ether and chloroform for experiments and visions, and "spiritual rappers" for interpreters?

What interests then, my friends, are centered in our schools! What momentous consequences hang upon the character of their influence! The very end of human existence; all the grave concerns of society, are powerfully affected by education—by the reading, the associates, the influence of teachers in our places of learning! What a thing, then, it is to be a teacher—a scholar—a patron of a school!

How then, I ask, in conclusion, shall we doubt the imperious necessity of the moral element in our schools? Whence comes the notion that *morals* must be studiously kept out of sight, by the teacher—that the Bible must be ignored in the school room—that the instructor may as well be a disciple of Abner Kneeland, or Joe Smith, or Abby Folsom—as of Jesus Christ, the Son of God? Whence comes the idea that the teacher may as well be a son of Bacchus, or Venus, or Terpsichore—as of a sound Morality! Is it from Heaven, or of Earth? Does it issue from a clear vision of man's nature, and from a profound love for good morals and the best interests of society? If it be true, that the right object of living is neither wealth, nor honors, nor pleasures—but the greatest usefulness in the love of truth and purity and in a beneficent Christian character—if, also, it be true, that educational influences are powerful upon the final choice—how shall we avoid the conclusion, that we are bound to look with the closest scrutiny upon the moral interests of our schools?

To give no attention to these, does by no means prevent the hidden workings of imperceptible moral agencies, which are ever necessarily active in the course of education! Moral influences of some sort are always operative on the mind of the young. It is impossible that it should be otherwise: since we have a *moral* as well as an intellectual nature. Exclude the sunlight from the

young bud—and is not the blossoming affected? Take away the light of revelation from the unfolding mind of the child—in the process of education—and what have you but marred blossoms and fruits? Exclude all the light you can, from the human eye—and will not the organ of vision still struggle, by its own inherent law for *light*, until perchance it finds some subtle ray penetrating through all obstacles, in obedience to nature's demand? So, shut up the moral nature from God's truth, in the school—and what have you, but a war of elements within, that shall yet, in despite of all, result in the acquirement of some influence upon the character?

To shut out the Bible—to exclude prayer, and overlook moral character in the teacher—is but to bring in their opposites! To ignore these—is to invite immoralities—to court dangers the most imminent! Herein we are constrained! Good morals or bad, are the only alternatives. One of these is inevitable. *Which* shall predominate, is the great question for us to decide. Which, then, shall prevail in the schools of our land? Which—good morals or bad?

How momentous a question is this to decide in these perilous times! Thoughtful men tremble before it—as they perceive the dangers impending over our country—the imminent perils to our youth, and to our glorious institutions! They fear, as they think of the millions flying from the old world to the new—without culture, or purpose—save that of bread or crime in many cases. They are afraid, as they look upon the great increase of crime among youth—the spirit of reckless brigandism rampant in certain quarters. They are indignant, as they hear the lusty demagogue prating, “in great swelling words,” of “manifest destinies,” and “America's mission!” They are astonished at the readiness of many young men to imperil all hopes in patriotic expeditions against neighboring powers! They are startled at the trembling of the republic with the strong pulsations of the national heart, and the quivering of every muscle and nerve, before the ominous shadows of an eventful future! They are alarmed for our civil, social and religious interests, when they observe the industrious efforts of evil-designers to undermine the very foundations of sound

learning and morality, in ostensible zeal for them—while they exclude Christianity from its proper place in a system of education—warring with God's method of growth and strength for the intellect and heart!

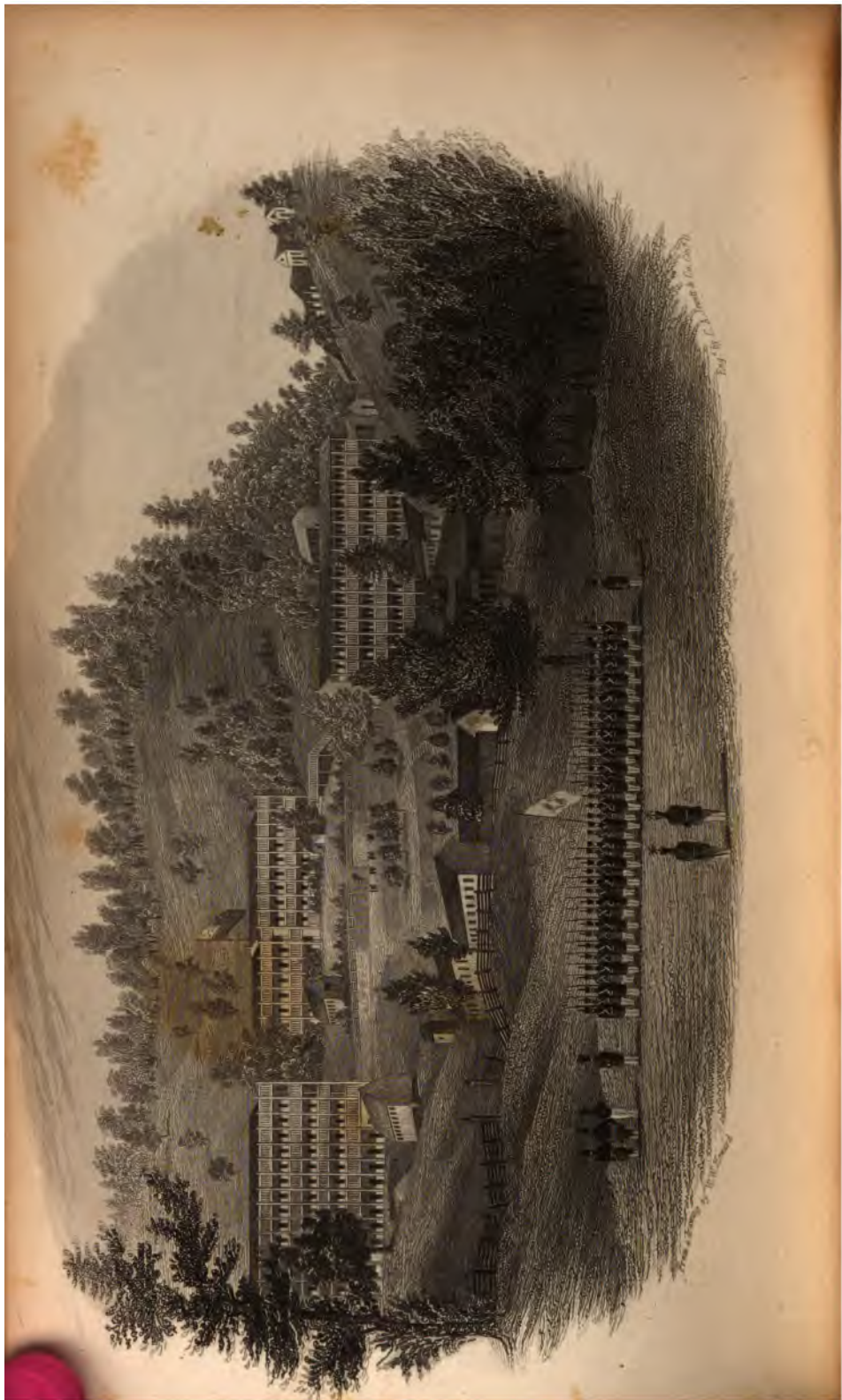
They fear—and they seriously ask, what is to be the end—at this rate of vaunted “progress”? What shall the end be—if, while in the seventeenth century, the necessity of close attention to the moral interests of all literary institutions was never doubted by the people of New England—we, of the nineteenth century, have come to question the wisdom of so much as reading the Scriptures in our schools—and much more that of insisting on morality in teachers? What—pray tell us, who can—what is to become of us at this rate of “progress”?

Permit me, Gentlemen Trustees and Patrons of this Academy, to congratulate you, on the auspices of this occasion; on the favorable character which this Institution maintains, in respect to sound learning and morality! Christian parents need not fear to place their sons and daughters within these walls. The school, the people, (I am sure I may be allowed to say it,) savor of Christian influences. This Academy rests on a sure foundation. The fathers who erected it dug deep, and laid the corner stone on the everlasting rock of our religion. The order, the liveliness of the village—the warmth and generosity of the people—the picturesque beauty of these hills and valleys—all invite the young to this place of study. Go on, gentlemen and friends, in your watchfulness for *all* the interests of this Institution! Be zealous for its enlargement, its strength and purity! Have a watchful eye upon the teachers, the pupils, and upon all its scientific and religious interests! Go on—and the blessing of coming generations shall abundantly reward you, long after the body mingles with the dust!

Teachers! called to instruct here or elsewhere—let your work be well done, as in the sight of God and of a good conscience! Great and noble is the labor you are called to do! Momentous your position, as artificers of the destinies of the young! Be your calling fulfilled, with an eye intent on the great end of living: and your memory shall be one of the pleasantest reminiscences of ingenuous youth, when, years hence, baring their arms

for life's conflicts, they shall be nerved to noble deeds, by some sudden thought of your integrity, or some hidden influence from your fashioning hand!

Youth! full of bright hopes and ardent aspirations! Behold the pathway of glory opening before you! Look at the stars of heaven, in their voiceful grandeur—moving noiselessly through vast space, far remote from earth's groveling sphere! Thither turn your feet! "*Excelsior, semper excelsior!*" be your motto! Onward and upward be your course, intent on *eminent usefulness*—till like those distant orbs, you shine, far above all earthly ends, all timely glories, select and beautiful, in the firmament of God's excellent! Live for man—for God—for Heaven! Be earnest, thorough, Christian scholars; and the treasures of sound learning and piety shall enrich and adorn your life with garlands and laurel wreaths, and jeweled diadems, immortal, for a good old age, or an early grave!



Rules and Regulations

OF THE

Western Military Institute,

AT

DRENNON SPRINGS,

Henry County, Ky.



DRENNON SPRINGS, KY.

Hull & Brother, Printers, Louisville,

1852.



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Commissioned by the Governor.

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TREASURER.

*This vacancy will be immediately filled.

REGULATIONS
OF THE
WESTERN MILITARY INSTITUTE,
DRENNON SPRINGS, KY.

ARTICLE I.

ORGANIZATION AND GOVERNMENT.

SEC. 1. This Institution—founded with a view to supply what is obviously required by the South and West, is incorporated by the Legislature of Kentucky, and is subject to the inspection of a Board of Visitors, consisting of the Adjutant General and five fit persons annually appointed by the Governor. A Faculty of five individuals and their successors, are, by the charter, constituted a body politic and corporate, with special power to pass such by-laws, not incompatible with the act of incorporation, or the laws and constitution of the State, as they may deem proper, together with all the powers, privileges, and rights, in conferring literary degrees and honors, and in granting diplomas, which are exercised by the Trustees and Faculty of any College in the State.

SEC. 2. The Corporate Faculty, together with the other Professors and Teachers, the Adjutant and Surgeon, constitute the Academic Staff, which has cognizance, under the Charter and By-Laws, of all matters of academic instruction, discipline, and police, not otherwise therein reserved.

SEC. 3. The Collegiate course comprises Seven Departments, in charge of their appropriate Professors, viz:

The Department of Mathematics;	The Department of Languages;
The Department of Natural Philosophy;	The Department of Ethics and Belles Let-
The Department of Engineering;	tres;
The Department of Chemistry and Natural History;	The Department of Tactics.

SEC. 4. A Preparatory Department is annexed, in which boys of 13 years and upward are thoroughly instructed in the ordinary English branches; and in Latin, Greek, and Mathematics, so far as to qualify them for the Collegiate Department.

SEC. 5. The Students of this Institute will be styled "Cadets," and will constitute a Military Corps.

SEC. 6. The number of Professors is limited only by the wants and means of the Institute; in this respect, the utmost liberality will always be exercised.

SEC. 7. Under-graduates, of marked merit, may be appointed Cadet-Instructors, and will be obeyed and respected accordingly. They are exempt from military duty.

SEC. 8. The military officers of the Institute are Instructors of Tactics.

SEC. 9. During the session of the Institute, regular meetings of the Faculty and Academic Staff are appointed for every Friday night. Meetings of either may, at the request of two members, be called at any other period, at which, in the absence of the Superintendent, the senior Professor present shall preside.

SEC. 10. The chief Executive officers of the Institute are a Superintendent and a Commandant of Cadets.

SEC. 11. SUPERINTENDENT.—He is *ex-officio* President of the Faculty and Staff, and is the immediate Executive officer of the Institute. He exercises a general supervision over all its affairs, including all matters involving the receipt and disbursement of money. He will authenticate by his signature, and when proper, by the common seal, which shall be in his keeping, all contracts of the Institute that shall have received the sanction of the Faculty. He is endowed with authority to publish, and full power to enforce such orders as he may find necessary for the government and well-being of the corps of Cadets. He will grant honorable discharges and leaves of absence in proper cases, receive applications for the admission of Cadets, see that they are duly matriculated, and that they are assigned to their proper classes.

SEC. 12. COMMANDANT OF CADETS.—He has immediate charge of the Military exercises. He will maintain a constant and strict supervision over the conduct of Cadets, and every department of discipline and police, and is authorized to grant extension of limits in proper cases. He will publish and enforce such orders as may be necessary to regulate the time for parades, inspections, drills, mounting and relieving guards, to secure proper discipline, order and cleanliness, and to carry out the duties herein assigned to him. During the absence of the Superintendent he shall exercise the authority belonging to that office.

SEC. 13. A TREASURER is appointed to keep the funds of the Institute. He will receipt for all money paid into the Treasury on deposit, or on account of the Institute charges, and will disburse the same only upon the order of the Faculty.

PROFESSORS AND TEACHERS.—Every Professor and Teacher is endowed with authority, at all times, to enforce good order, discipline and attention to study. For the due and proper exercise of his powers, for the progress of his pupils, and for the strict observance of the Regulations, he is responsible immediately to the Faculty. Each Professor is at the head of his own Department, he will therefore choose his own method of instruction, and will control, in that respect, such assistants as may be employed in his Department. At recitations the Instructor will reprove every indecorum, or want of preparation, and enter on his weekly report any conduct he may deem worthy of such notice. He will note the absentees, mark daily, according to the established scale, the performance of each Cadet examined at his recitations, and embody the same in a report of the form prescribed, which he will make to the Superintendent every Saturday morning. He will attend with rigorous punctuality his

recitation-room, at the hours appointed for his classes, and will not, for any reason, detain a section beyond the prescribed time, nor dismiss it more than ten minutes before the expiration of the allotted hour, unless for satisfactory reasons, which must, in all cases, be entered on his weekly class report.

No Professor or Teacher shall, without the consent of the Faculty, absent himself from his duties, or engage in any pursuit of professional or business character, that can in any way affect his efficiency or punctuality in the discharge of his duties in the Institute.

No Professor or Teacher shall give a certificate or make any written statement or report relating to the qualifications, standing, conduct, or character of any Cadet, or any person having been a Cadet, or concerning the examination of any candidate for admission, unless required to do so by special direction of the Faculty.

Each Professor and Teacher is required to give the Faculty three month's notice before resigning.

SEC. 15. ADJUTANT.—The Adjutant is also the Institute's Accountant. He will keep the books and records so that they shall exhibit, at all times, the just account of every Cadet with the Institute; the date of his admission and discharge; his monthly and annual merit and demerit (abstracts of which, in the form prescribed, he will transmit to the parent or guardian); and whatever else may be necessary to complete the academic history of each Cadet. He will authenticate the proceedings of the Faculty and Staff, and the orders of the Superintendent, and will submit all orders to the Faculty at their first regular meeting after their publication.

SEC. 15. SURGEON.—It shall be the duty of the Surgeon to attend promptly upon Cadets when required. He will daily examine the sick, and enter their names, with proper explanations, on a report, of the form prescribed, which he will make to the Superintendent, before 9 o'clock, A. M.

ARTICLE II.

COURSE OF INSTRUCTION.

SEC. 1. The *Preparatory course* is as follows, viz:

Orthography; Reading; Penmanship; Geography, illustrated by Globes and Outline Maps; Grammar; Parker's aids to Composition; Composition and Declamation; Arithmetic; Elements of Algebra; History; Latin Grammar; Arnold's 1st and 2d Latin Books, and Cæsar; Greek Grammar, Reader and Testament.

SEC. 2. None of the English branches, in which the pupil is deficient, will be dispensed with.

SEC. 3. Pupils, whose parents do not desire the full course for them, may be admitted to a partial or selected course, but a study once taken up cannot, without the written request of the Parent or Guardian, be discontinued until completed.

SEC. 4. The *Collegiate course* is divided into four years. Cadets pursuing the studies of the *first year* constitute the *Freshman* class; of the *second*, the *Sophomore* class; of the *third*, the *Junior* class; and of the *fourth*, the *Senior* class.

SEC. 5. Applicants from other schools will be admitted into any class for which, on examination, they may be found qualified. For the *Freshman* class, they will be ex-

amined in Geography, Grammar, Arithmetic, Elements of Algebra, Latin and Greek Grammars, Latin and Greek Readers, Caesar and Greek Testament, or their equivalents.

SEC. 6. The *Collegiate course* is as follows, viz:

FIRST YEAR.

FRESHMAN CLASS.

MATHEMATICS.—Algebra—*Bourdon*; Geometry, Trigonometry, and Mensuration—*Legendre*.

LANGUAGES.—Latin, with Roman History and Antiquities—*Ovid*, *Sallust*, *Virgil*, and *Cicero's Orations*; Greek, Græca Majora—*Xenophon (Anabasis and Cyropædia)*; Latin and Greek composition.

ETHICS AND BELLES LETTRES.—Duty in the preservation of Health—*Combe's* and *Cutter's Physiology*; History—*Wilson's United States*, *Lardner's Outlines*; Composition and Elocution.

TACTICS.—Infantry and Artillery Drills.

SECOND YEAR.

SOPHOMORE CLASS.

MATHEMATICS.—Surveying, Leveling and Navigation—*Davies*; with the use of instruments, field practice and drawing; Descriptive Geometry—*Davies*; Shades, Shadows and Perspective—*Davies*; Analytical Geometry—*Davies*.

LANGUAGES.—Latin—*Horace* (Odes, Satires and Epistles), *Cicero* (De Officiis, De Amicitia and De Senectute); Greek, Græca Majora—*Thucydides*, *Herodotus*, *Isocrates*, *Lysias*, and *Plato*; Latin and Greek composition.

ETHICS AND BELLES LETTRES.—Moral Philosophy, Natural and Revealed Theology—*Paley*; Composition and Elocution.

TACTICS.—Infantry and Artillery Drills.

THIRD YEAR.

JUNIOR CLASS.

MATHEMATICS.—Differential and Integral Calculus—*Church*.

NATURAL AND EXPERIMENTAL PHILOSOPHY, (Mechanics)—*Bartlett*.

LANGUAGES.—Latin—*Livy*, *Terrence* and *Tacitus*; Greek, Græca Majora—*Demosthenes*, *Homer*; Latin and Greek composition.

CHEMISTRY AND NATURAL HISTORY.—Chemistry and its application to Agriculture and the Arts—*Draper*, with Lectures and experiments; Mineralogy—*Dana*; Geology—*Lyell* and *Ruschenberger*; Palæontology, with lectures and illustrations.

ETHICS AND BELLES LETTRES.—Rhetoric—*Blair*, with reference to Elements of Criticism—*Kames*; Logic—*Whately* and *Hedge*; Composition and Elocution.

TACTICS.—Infantry and Artillery Drills.

FOURTH YEAR.

SENIOR CLASS.

NATURAL AND EXPERIMENTAL PHILOSOPHY.—Acoustics and Optics—*Bartlett*; Astronomy—*Olsted* and *Gummere*; Electricity, Magnetism and Electro-Magnetism—*Davis*.

ENGINEERING.—Civil Engineering and Architecture—*Mahan and Gillespie*, with lectures, field practice, and drawings. The course of Engineering is optional with the Cadet.

LANGUAGES.—Latin—*Cicero* (De Oratore), *Juvenal*; Greek—*Euripides, Sophocles*—*Longinus*; Greek and Latin composition.

ETHICS AND BELLES LETTRES.—Mental Philosophy—*Locke and Abercrombie*; Political Economy—*Wayland*; Ancient and Modern History—*Taylor*; International Law—*Kent*; Constitutional Law—*Bayard and Kent*; Orations by Senior Cadets, and Lectures weekly by Professors.

TACTICS.—Evolutions of the Line—*Scott*; Duties of Commissioned Officers.

BOOKS OF REFERENCE THROUGHOUT THE COURSE.

Ancient Geography; Classical Dictionary; Roman Antiquities; Grecian Antiquities; Crabb's Synonyms; United States Infantry, Artillery and Cavalry Tactics.

COURSE OF MODERN LANGUAGES.

FRENCH.—First steps in French—*Ollendorf*; French Grammar, &c.—*Fasquelle, Manesca or Ollendorf*; Elementary Reader—*Pinney*; Classical Reader—*Fivas*; French Conversations—*Chouquet*; Dramatic Reader—*Collet*; Dictionary—*Suvenne*.

SPANISH.—Grammar—*Ollendorf*; Spanish Reader—*Velasquez*; Don Quixote de La Mancha; Dictionary—*Neuman and Baretti*.

GERMAN.—Grammar—*Ollendorf*; German Reader—*Adler*; Works of *Schiller* and *Zschokke*; Dictionary—*Adler*.

SEC. 8. The Course here indicated is thoroughly taught. It has been selected with the view of training all the intellectual faculties, and of avoiding that partial system which develops the capacities and energies of one portion of them to the neglect and even detriment of those of the other. It is believed that it comprises the excellencies of the course pursued in our best literary institutions with the essential parts of that of our National Academy at West Point; and that while it adorns the mind with literary graces, it will also inure to habits of industry, and adapt it to the most accurate and difficult investigations.

Under the uniform and economical distribution of time, and the habits of punctuality attained by military discipline, applied in a situation remote from the allurements, the vices, and the dissipations usually incident to College life, the Faculty and Staff can safely pledge themselves to secure more than ordinary results.

SEC. 9. The Modern Languages, Sword Exercise, and Book-Keeping, with Commercial practice as applied to the most extensive range of mercantile transactions, may be taken at any time during the Course. For these an extra charge will be made.

SEC. 10. By request of the parent or guardian of a regular Cadet, Spanish, French, or German, may be substituted for Greek in the Collegiate course, with additional charge; and such Cadet is entitled, on examination, to a degree, with this substitute noted.

SEC. 11. There are connected with the Institute, two Literary Societies, of which the Academic Staff are members *ex-officio*.

ARTICLE III.

ADMISSION OF CADETS.

SEC. 1. Boys over *thirteen* years of age, who can read and write with facility, will be received at any time as Cadets, upon application to the Superintendent, and the presentation of proper testimonials of moral character.

SEC. 2. No one will be admitted who has been expelled or dismissed from any other College, or who is laboring under any disorder of an infectious or immoral nature.

SEC. 3. No one expelled from this Institute will be restored under any circumstances.

SEC. 4. Applicants for admission will be examined by members of the Academic Staff, and assigned to such classes as they may be found qualified to enter.

SEC. 5. Every Cadet, upon his entrance into the Institution, will be required to deliver to the Commandant all private arms in his possession, and to subscribe to the following pledge:

"I hereby pledge myself, upon my honor as a gentleman, strictly to observe the 'Rules and Regulations' of the *Western Military Institute* during my connection with it as a Cadet, cheerfully to obey all orders of its constituted authorities, to be punctual in attendance at recitations and roll calls, and in the performance of every other duty—to apply myself faithfully and methodically to my studies, and to give all proper aid in promoting the highest order of discipline in the Institute. And I hereby certify, on honor, that I have delivered into the hands of the Commandant, all my private arms and ammunition."

SEC. 6. The parent or guardian of every Cadet will, upon placing him in the Institute, give written instructions in regard to his expenses, course of studies, and all indulgencies deemed desirable (which in all cases, must be limited), otherwise his studies and expenses will be controlled by the Faculty, and no indulgences will be granted.

ARTICLE IV.

EXAMINATION AND DIPLOMAS.

SEC. 1. During the last week of each Term, there shall be a *public examination*, in the studies of the year, which the Board of Visitors will be invited to attend.

SEC. 2. A Cadet found *deficient* in progress, will not be advanced to the next class; and if so found on account of neglect of studies, he shall be dismissed.

SEC. 3. The degree of A. B. will be granted only to those who have passed a satisfactory examination in the full Course of Instruction; the diploma in the sciences, only to those who have passed a satisfactory examination in the Course, ancient languages excepted; but certificates of proficiency may, at the discretion of the Faculty, be issued to approved Cadets who have taken a selected course.

SEC. 4. The degree of A. M. will be conferred on graduates who shall exhibit satisfactory evidence that they have been engaged in literary and scientific pursuits during the three years following their graduation.

ARTICLE V.

MILITARY ORGANIZATION AND INSTRUCTION.

SEC. 1. Though the diffusion of military knowledge is of the highest importance to our Republic, whose policy it is to rely for its defense upon the strength and skill of its citizen soldiery, yet it is not so much the object of the present organization as the *personal, physical, and moral* advantages attained by military exercise and military discipline.

By the aid of the uniform dress, this organization secures, among other *personal advantages*, those of economy, neatness, equality, and a just appreciation of others upon merit only. Compared with the military drill, no system of *physical* training ever devised, is more perfect or better adapted to the student. It takes him from his books, over which he has been bending for hours—brings him to an erect position, gives him a firm, graceful, manly carriage, expands his chest, puts into harmonious action every limb and muscle, and thus promotes a perfect physical development, and a consequent increase of mental vigor.

As a means of *moral training*, military discipline is *invaluable*. It secures *obedience*, for the want of which, thousands have been ruined, and without which no system of education can be successful. It teaches *subordination*, which comprises the just idea of deference to legally constituted authority—this is necessary to the existence of civil society, and is the sole foundation of liberty regulated by law. It also teaches method, so essential to the performance of all duties, and to the attainment of correct results and honorable success.

Thus it promotes three great moral principles—*obedience, subordination, and method*—the elements that secure deference to authority, fidelity to law, the performance of obligations, the observance of every duty and adherence to all the great principles of society; and, with a due regard to religious motives, no stronger, more durable, or more appropriate foundation can be laid for the virtues of the good citizen and the upright man.

All these are designed to be *gained* by superadding to the Course *military instruction at hours usually lost or misspent, on the voluntary system*.

SEC. 2. There are daily exercises on the field, when the weather permits, throughout the entire course, but without prejudice to studies—a time in the afternoon being appropriated to them, otherwise apt to be squandered.

To insure cleanliness of person, quarters and arms, weekly inspections and reviews will be made by the Academic Staff.

SEC. 3. No other system of tactics will be used than that of the army of the United States.

SEC. 4. For military exercises, the Cadets are organized into companies constituting the Battalion, or *Corps of Cadets*, the officers of which are selected from among them by the Academic Staff, on nominations submitted by the Instructors of Tactics.

SEC. 5. For academic and other exercises not purely military, Cadets are formed into sections, under the command of squad-marchers, of their own number, and thus marched to their appropriate duties.

SEC. 6. Cadet-guards will be mounted, when necessary, but not in details so frequent as to retard their academic progress.

SEC. 7. *Cadet-officers* are regarded as *assistants in the enforcement of discipline*: their necessary and proper orders are to be considered as duly authorized, and to be obeyed accordingly. They are expected to set examples of military deportment and general good conduct to other Cadets.

SEC. 8. Cadet-officers, squad-marchers and sentries are required, under pain of being themselves reported delinquent, to report all *facts* of delinquency falling under their notice in the performance of their duties.

SEC. 9. It is made the especial duty of every non-commissioned officer to report lateness, disorder in ranks, and all infractions of rules falling under his notice while on duty with his company, guard, mess, or other detachment.

SEC. 10. No Cadet, or other person, will be questioned in any way on account of reports rendered by him.

SEC. 11. Appointments and promotions in the Corps are honorable distinctions for military proficiency and good conduct.

SEC. 12. The senior officers will be selected from the senior Cadets, and downward through the junior grades. Promotions will take place from the junior non-commissioned officers, when conduct and other qualifications warrant.

SEC. 13. Every officer, commissioned and non-commissioned, upon appointment or promotion, is required to pledge himself to a faithful discharge of his official duties.

SEC. 14. The military officers of the Institute, and of the Corps, are commissioned by the Governor of Kentucky, by provision of law.

ARTICLE VI.

ACADEMIC YEAR AND DAILY DUTIES.

SEC. 1. The Academic year, which is divided into two terms of twenty weeks each, commences on the second Monday in September, and ends on the third Thursday in June following, with a recess of one week at Christmas. The commencement of the second term is fixed for the first Monday in February.

SEC. 2. Each day of the week is apportioned to the several duties, as follows, viz:
 Reveille (roll call),.....at day break.
 Study-hours (study or recitation),.....from Reveille until breakfast.
 Breakfast at 7½, A. M., from 10th September to 10th March, and at 7, A. M., the remainder of the year.

Guard-mounting,.....at 8, A. M.
 Study-hours (study or recitation),.....from 9, A. M., to 1, P. M.
 Church-call,.....at 11, A. M., on Sunday,
 Dinner,.....at 1, P. M.
 Study-hours, (study or recitation),.....from 2, P. M. to 4, P. M.
 Drill,.....an hour and a quarter before retreat,
 Retreat (roll-call,at sunset.
 Supper,.....immediately after sunset.
 Study-hours,.....from half an hour after supper until tattoo.
 Tattoo,.....at 2½ P. M.
 Taps (lights out),.....at 10, P. M.

SEC. 3. On Saturdays, Cadets, unless restricted for bad conduct, may walk on public grounds, after morning duties and until retreat.

SEC. 4. On Sundays, there will be no Academic or Military duties, except roll-calls. Between the hours of 2 and 4, P. M. Cadets are allowed to visit each other in quarters; but this indulgence does not authorize any one to leave Barracks, loiter on galleries, or make a noise in or about the buildings. All other hours, which during the week, are devoted to study, will, on Sunday, be spent in quarters (except while attending Church), without visiting or other violation of the Regulations. Cadets are required to attend Divine Service on the Sabbath, unless excused by the Superintendent at the written request of the parent or guardian.

SEC. 5. The Institute will be carefully preserved from the control or domination of any party or sect in religion or politics.

ARTICLE VII.

UNIFORM AND EQUIPMENTS.

SEC. 1. COAT.—A Frock of dark blue cloth, with plain standing collar, to hook in front; single breasted, with not more than nine large buttons, at equal distances, down the front; three small buttons fastening the under seam at each cuff; three large buttons on each scolloped side-edge of the plait behind, one at the waist, to range half an inch below the top of the hip, one at the middle of the side-edge, and one at the bottom; making in all six buttons on the back and skirt of the coat; lining black.

BUTTONS—Gilt, of a pattern devised for the Institute.

PANTALOONS—*In winter*, sky-blue cassimere or satinest with scarlet stripes, *one inch and a quarter wide*, on the outer seams. *In summer*, white drilling.

FORAGE CAP—Blue cloth, with patent leather visor and strap, and a blue cloth band, edged with gilt cord; the letters W. M. I. in front, surrounded with a gold embroidered wreath of oak leaves and acorns; oil-silk cover for wet weather.]

DRESS CAP—The *forage cap*, trimmed with yellow eagle, bomb and tulip, and a white pompoon, with red top.

STOCK—Black bombazine, or silk.

BOOTS.—Monroe or ankle boots.

GLOVES—White linen or cotton.

VEST—Blue cloth, or cassimere, same shade as coat, standing collar, single breasted, with one row of small buttons of same pattern as those for the coat. For summer, white Marseilles, made as above. A vest is not a necessary part of the uniform.

FATIGUE DRESS—*for summer only*. *Jacket*, of brown drilling, single-breasted, and one row of buttons; stand and fall collar, to hook in front; the lower edge pointed before and behind; side-pockets, with scolloped flaps having a button at each point. *Pants*, brown drilling.

GREAT COAT—Sack, of very dark drab cloth. Cadets who may come provided with great coats, are not required to purchase this part of the uniform.

INSIGNIA OF RANK.—For commissioned officers, passants, same as worn by corresponding grades in the U. S. Army.

For non-commissioned officers, Chevrons of gilt vellum lace, on scarlet cloth, worn on both arms, points up.

First Sergeant's, *three bars and a lozenge*; other Sergeants', *three bars*; Sergeant Major's, *three bars and a triple arc*; Quarter-Master Sergeant's, *three bars and a triple tie*; Color Sergeant's, *three bars and a star* in the angle.

Corporal's, *two bars*; Color Corporal's, *two bars and a star* in the angle.

ARMS AND ACCOUTERMENTS.—*Muskets, cartridge-boxes, bayonets, scabbards, and swords*, will be furnished by the Institute. *Shoulder-belts and waist-belt*, white cotton webbing; *belt-plate*, brass, with embossed eagle. *Sword-belt*, black patent leather, worn round the waist. *Sash*, crimson worsted, or silk netting, with bullion tassel.

SEC. 2. Every Cadet, to whom arms and accouterments are issued, will be held strictly accountable, not only for their preservation, but for their perfect good order at all times.

SEC. 3. On all parades and other *dress* duty, the coat must be buttoned up, its collar hooked, and the most minute attention paid to neatness and soldier-like appearance, in every particular.

SEC. 4. The prescribed dress will be strictly adhered to, nor will the slightest deviation be allowed. The wearing of fancy cravats, fancy caps, &c. will not be tolerated on any pretence whatever.

ARTICLE VIII.

RULES OF DISCIPLINE AND POLICE.

SEC. 1. The strictest attention to study, and the most exact punctuality in attendance on recitations and all other duties, will be made the *condition* of every Cadet's continuance at the Institute.

SEC. 2. Cadets are prohibited, under penalty of dismission, from having in their possession ammunition, weapons or arms, not issued for the performance of military duty; nor shall these be retained loaded in quarters under any pretext. Any Cadet wearing, drawing, or using any weapon against any person, shall be expelled.

SEC. 3. A Cadet, who shall offer or accept a challenge to fight; or in any way, aid, abet, or promote a duel; or upbraid another for declining to fight, shall be *expelled*.

SEC. 4. A Cadet who shall use opprobrious or defamatory language towards another; or in any manner engage in a fight or offer violence to any person, shall be expelled or otherwise punished according to the degree of the offense.

SEC. 5. Cadets are prohibited entering into combinations, under whatever pretext. One, who shall begin, excite, cause, or join in any riotous conduct, or become a party to an agreement to avoid or violate any regulation, to hold no intercourse with a comrade, or to do any act to the prejudice of good order and military discipline, shall be *expelled*.

SEC. 6. A Cadet, who shall begin, excite, cause, or join in any mutiny, or sedition, against the authorities of the Institute, or any one of them; or who, knowing of

such mutiny or sedition, does not inform the Faculty and use his utmost endeavors to suppress it, shall be *expelled*.

SEC. 7. A Cadet who shall drink wine or any fermented or intoxicating liquor; bring, procure, or have it in his quarters; or visit any bar-room or other place where it is sold, shall be *dismissed*.

SEC. 8. A Cadet found guilty of a breach of arrest, shall be *dismissed*.

SEC. 9. A Cadet who shall be absent from his quarters between tattoo and reveille, shall be *dismissed*.

SEC. 10. A Cadet who shall absent himself from the Institute, or remain absent without leave, shall be *dismissed*.

SEC. 11. A Cadet who shall profane the Sabbath, use profane or obscene language, or behave irreverently while attending divine service, shall be dismissed, or otherwise punished according to the degree of his offense.

SEC. 12. A Cadet, who shall disobey the orders of any officer of the Institute, or of an officer or sentinel of the Corps in the discharge of his duty; or act in an insubordinate or disrespectful manner to the authorities of the Institute, to any one of them, or to an officer or sentinel of the Corps, shall be dismissed, or otherwise punished according to the degree of his offense.

SEC. 13. A Cadet, who shall cut, mark, or otherwise injure or deface the buildings, furniture, table-ware, or appertenances; the trees, shrubbery, terraces, gardens green-sward, fields, fences, stables, or out-houses; or who shall lose, injure, destroy, or improperly dispose of the arms, accouterments, or other property of the Institute, shall make good all damage, and be dismissed, or otherwise punished according to the nature of the offense.

SEC. 14. A Cadet, who shall answer for another as present at roll-call, or otherwise be guilty of a falsehood in any official statement or other representation, shall be dismissed, or otherwise punished according to the nature and degree of his offense.

SEC. 15. Any Cadet who is found preparing, giving, or in any manner participating in an entertainment in quarters, shall be dismissed, or otherwise less severely punished.

SEC. 16. Any Cadet failing to pay, and refusing or neglecting to make satisfactory arrangement for the liquidation of his Institute charges, shall be dismissed.

SEC. 17. A Cadet shall not play at cards, nor have them in his possession, under penalty of dismissal.

SEC. 18. No Society shall be organized by Cadets without special license from the Faculty, nor shall any assemblage of Cadets be held for this or any other purpose without written permission from the Superintendent or the Faculty, under penalty of dismission to the Officers presiding at such meeting, and to any other Cadets present thereat, as shall be adjudged deserving of that punishment.

SEC. 19. The regular meetings of the Addisonian and Arathenean Literary Societies are appointed to be held on Friday night of each week, between the hours of 7 and 11 o'clock. At all called meetings the presiding officer must be furnished with written authority from the Superintendent or commanding officer of the Institute. Any officer of the Society who presides or officiates in any capacity at an irregular meeting, shall be dismissed.

SEC. 20. The Secretaries of the Literary Societies shall report to the Commandant

of Cadets their respective rolls at the opening of each session; the names of all new members as soon as elected, and the absentees at each meeting immediately after roll-call. They shall note in the minutes of each meeting the time at which their respective societies convened and adjourned, and shall submit their minute-books to the Superintendent at office hours every Monday morning.

SEC. 21. Members present at regularly authorized meetings are excused from quarters.

SEC. 22. Any Cadet who shall overstay a leave of absence, must produce satisfactory evidence of his having been detained by sickness, by his parent or guardian, or by some unavoidable cause, otherwise he will be dismissed.

SEC. 23. All offenses involving expulsion are to be laid before the Faculty, to whose final judgment, upon careful investigation, they are reserved; after the formal *expulsion* of a Cadet from the Institute, no revision will be made with a view to his *re-admission*.

SEC. 24. A Cadet expelled, dismissed or suspended from the Institution, must leave it immediately.

Q U A R T E R S.

SEC. 25. Cadets' quarters are organized in "Divisions," by the Commandant, each of which will be under the supervision of a Cadet-officer duly designated as "Inspector of Division"—whose duty it shall be to visit each room at 30 minutes after reveille, to see that the beds are made and the rooms properly policed, and at "taps" to see that the occupants are in bed, lights extinguished, fires secured, and that quiet and good order prevails. The result of these inspections he will report forthwith to the Commandant. He will also inspect at such other times through the day as may best serve to enforce regulations and "orders." He will especially see that there is no visiting in study-hours, nor noise at any time in quarters or on galleries—that no Cadet is in bed after reveille or before tattoo—that all lights are extinguished at taps, except in the rooms of officers allowed them. He shall communicate to occupants of rooms in his division all orders relative to police, and cause them to be observed, and will report to the Commandant in writing (before 10 o'clock on Saturday morning), all violations of Regulations or orders observed in his Division during the week, and all failures therein of proper servants' attendance.

SEC. 26. Cadet-officers who are allowed to burn lights after taps, are Cadet-Instructors, Adjutant, Inspectors of Divisions, Quarter-Master, First Sergeant, and Sergeant Major.

SEC. 27. Every Cadet will, in turn, perform the duties of Orderly in his room for one week, or until the next detail is duly made. During that time he will report to the Inspector of his Division all failures of servants' proper attendance, answer truly all questions asked by inspecting-officers, and be held responsible for good police, good order, observance of regulations, and preservation of all property in his room.*

SEC. 28. He shall, with the aid of his room-mates, carefully police and sweep his room within twenty minutes after reveille; see that there is a light in it within ten minutes after call-to-quarters in the evening; cautiously secure the fire at each meal

* In the absence of the Orderly of a room; the occupant present who has been longest off of that duty, will act as Orderly.

and on retiring at night, and extinguish lights at taps. He shall see that the names of his room-mates with their hours of recitation attached, are on the orderly board, with his own at the top of the list, and that the board is hung in its appropriate place.

Sec. 29. Every Cadet on rising in the morning, shall make up his bed, hang up his extra clothing, put such articles in his clothes-bag as it is intended to contain, and arrange all his effects in the prescribed order.

Sec. 30. Every Cadet shall attend to the good order and proper arrangement of his arms and accoutrements; he is required to keep his musket in the gun-rack furnished to his room, with lock sprung, and bayonet in scabbard; he shall not change his musket, nor the bayonet or rammer thereof, take off its lock or remove it from his quarters without authority, nor, when authorized to use it, take any other than his own.

Sec. 31. No person will be admitted by the occupants into any room during study hours, except servants, the proper Inspector of Division, officers on duty, and the members of the Academic Staff.

Sec. 32. Playing on musical instruments, or other noise and disturbance of study is forbidden in study-hours, and on Sundays.

Sec. 33. Cadets shall walk the galleries and pass up and down stairs with as little noise as possible. Scuffling, running, jumping, climbing over railings, whistling, and other noise, disturbance, or disorder in quarters, galleries and passages, or in the vicinity of barracks, are *specially* forbidden at all times.

Sec. 34. Gathering or loitering in the galleries, or about the main entrance is forbidden.

Sec. 35. Posting pictures, without permission, or placards, or writing on the wall, etc., in or out of quarters, is forbidden.

Sec. 36. No Cadet will throw anything upon the galleries, nor from them, or the windows.

Sec. 37. Smoking will not be allowed in study-hours, nor at any time on terraces, galleries, or in passages. Chewing tobacco is not permitted in section-room, or on drill or other military duty. Spitting on floors, or walls, in public rooms and other places of resort, is strictly prohibited.

Sec. 38. Cadets will make no improper use of the premises.

Sec. 39. The repair of damage in quarters will be charged to the Orderly of room, if not reported against, or assumed by the depredator.

Sec. 40. No Cadet shall discharge fire-arms in Barracks, or within Cadets' limits.

Sec. 41. No Cadet shall enter the guard-room or Armory, unless on duty.

Sec. 42. Cadets are required to devote study-hours to their appropriate academic duties, and, especially, to do nothing inconsistent therewith.

Sec. 43. Cadets will hold books, serials, etc., or anything for pastime, in their possession, subject to the approval of their Professors.

Sec. 44. No Cadet shall remove from the room to which he is assigned without the permission of the Commandant.

Sec. 45. Cadets must prepare their clothes for the laundress before 7 o'clock, A. M., on Mondays. Each bundle must contain a *list* of the articles, with the owner's

name and the number of his room. Nine pieces per week are allowed to each Cadet in winter, and twelve in summer. Any excess will be subject to extra charge.

SEC. 46. No Cadet shall visit or loiter out of quarters during study-hours. One found absent at any inspection shall be reported to the officer of the day, to whom the absentee must report within ten minutes, otherwise the officer of the day will visit his room every fifteen minutes, until his return, and will report with the delinquency, the length of time he remained absent. Should the absentee return to his quarters within fifteen minutes after inspection, and fail to report to the officer of the day, he will be reported for neglect of duty.

SEC. 47. No Cadet shall step from his room or appear in the vicinity of Barracks, without his coat.

SEC. 48. Cadets will in no way interfere with servants, nor with any other person connected with the Institute, nor with any citizen.

SEC. 49. No Cadet shall play at games of chance, engage in a raffle, nor in any manner wager money or other things.

SEC. 50. No Cadet shall keep a horse, dog, or private servant.

SEC. 51. Every Cadet is required to keep his hair neatly trimmed and brushed, and to give the utmost attention to personal neatness.

SEC. 52. Cadets' quarters will be inspected by a member of the Academic Staff at least twice every day, one of which inspections shall be made between retreat and reveille.

RECITATIONS.

SEC. 53. Cadets are required to fall into the ranks of sections, as organized by the Commandant, and march quietly to and from section rooms; to be orderly and decorous during their attendance there, only quitting their seats, or leaving the room, by the Instructor's authority; and to have no book or other thing not pertaining to the recitation.

SEC. 54. Any Cadet who shall appear at recitation out of uniform, without permission for the same, shall be sent by the Instructor to his room in arrest.

SEC. 55. Any Cadet who shall leave his section-room and remain absent more than ten minutes, shall be reported by the Instructor on his weekly class report, and to the Academic Staff.

SEC. 56. If a Cadet desert his section on march to recitation-room, the squad-marcher will immediately report him to the officer of the day, who will enforce attendance, as in case of absence.

SEC. 57. Should the Instructor fail, on any account, to attend punctually at the hour of recitation, the squad-marcher will detain his section in the recitation-room for twenty minutes, unless sooner dismissed by a member of the Academic Staff; and in all cases in which the section fails to recite, the squad-marcher will, on dismissing it, immediately report the fact, and the cause thereof, to the officer of the day, who will note the same on his official report.

SEC. 58. If a Cadet repeatedly absent himself from recitation, whether on account of sickness or other cause, or manifests a continued want of application or capacity, the Instructor will promptly submit the matter to the Academic Staff. The Adjutant will also report weekly for the action of that body, all cases of disobedience of

orders, absence from duty *not excused*, and wilful and flagrant violations of regulations which are entered on the records of his office.

MESS-HALL.

Sec. 59. The Senior Cadet Officer present is Commandant of the Mess-Hall, and will hold the Chiefs of Messes responsible for all irregularities in their respective sections.

Sec. 60. For meals, the Battalion under command of the Commandant of the Mess-Hall, will be formed on the upper gallery of the Barracks, in the order of Messes, as organized by the Commandant of Cadets.

Sec. 61. No Cadet, except the Officer of the day, Adjutant of the Corps, and Cadet-Instructors, will enter the Mess-Hall after, or leave it before Battalion, without permission from the Officer in charge. Other Cadets will not leave their sections without permission from the Officer in charge, except the squad-marcher and first Captain, in the performance of their duty. The squad-marcher only will call servants, and this promptly, according to the wants of his section. He will suppress loud talking, or noise and disturbance of any kind, prevent breakage of table-ware, and waste or carrying off of provisions or table furniture, see that every Cadet rises at command, and will report to the Officer of the day all violations of regulations or gentlemanly deportment in his section, and to the Officer in charge, all neglect on the part of servants, or any deficiency or defect of fare.

Sec. 62. No Cadet shall change his Mess without permission from the Commandant of Cadets.

Sec. 63. No Cadet shall go into the Mess-Hall, or leave it at any other time or in any other manner than herein prescribed, without permission of the Commandant of Cadets, or Officer in charge.

Sec. 64. Any Cadet who considers any part of the fare on his table unfit for use, will report it to the squad-marcher, with a specimen of the article, which the latter shall take to the Officer in charge.

Sec. 65. In the absence of the Officer in charge from the Mess-Hall, the Senior Cadet-Officer present shall perform his duties.

THE SICK.

Sec. 66. Every Cadet excused by the Surgeon from all duty, shall be sent to the Hospital. The sick, not in Hospital, requiring prescriptions, or to be excused from duty will go to the Surgeon's office at the Surgeon's call, immediately after breakfast.

Sec. 67. Cadets requiring Surgeon's attendance at other times than those prescribed in regulations and orders, will report the fact to the Officer of the day, who will either send for the Surgeon or conduct the Cadet to his office, as may be proper.

Sec. 68. A Cadet on the Sick Report, shall not leave his room, except to perform necessary duties, or take such exercise as the Surgeon may have prescribed, and in no case will he absent himself from his room during any drill, parade, or roll-call from which he is excused.

Sec. 69. Meals will not be sent to Cadets in quarters, except by order of the Surgeon, whose authority for this, as well as for excusing Cadets from duty, will only be exercised after a personal examination of the invalid.

SEC. 70. When absolute necessity demands it, the Commandant may excuse Cadets from drill; but under no other circumstances shall a Cadet be excused from any duty, except by the Surgeon or Superintendent; and in all cases the exemption must be made prior to the omission of the duty, otherwise the excuse will be invalid.

SEC. 71. All persons, of whatever rank or condition, are prohibited from visiting any patient in the Hospital, without permission from the Surgeon.

SEC. 72. A copy of the Surgeon's Report will be hung at the door of the Adjutant's office, for the information of the Officer of the day and the Corps of Cadets.

SEC. 73. Convalescents will return to duty only on the judgment of the Surgeon.

LEAVE OF ABSENCE.

SEC. 74. No Cadet shall be granted a leave of absence during the session of the Institute, except at the written request of the parent or guardian, on the recommendation of the Surgeon, or in case of obvious or urgent necessity that admits of no delay.

SEC. 75. Every Cadet who obtains a leave of absence, or permission to go beyond "limits," and to be absent from a roll-call, shall, unless published in orders, show his permit to the First Sergeant of his company, and leave it with the Officer of the day. Cadets returning from leave, will report to the Superintendent at his first office hour.

SEC. 76. No leave of absence will take effect until the Cadet to whom it is granted, has left the Institute, and every "leave," for whatever period, will expire as soon as the Cadet returns.

SEC. 77. At the written request of the parent or guardian, the Superintendent will grant honorable discharges to Cadets of approved good conduct. In all other cases, such discharges must be authorized by the Academic Staff.

ARRESTS.

SEC. 78. No one but the Superintendent, Commandant of Cadets, or Officers in command for the time being, shall have power to arrest, *except* in cases of mutiny, direct disobedience of orders, gross disrespect to a superior officer, quarrels, frays, riots, breach of the peace, or other offenses herein specially provided for, when any Professor, Teacher or Officer, of whatever condition, may make the arrest until the Superintendent or Officer in command is advised thereof. Any Cadet who shall refuse to obey such arrest, though made by an inferior in rank, shall be dismissed or otherwise less severely punished.

SEC. 79. Arrests may be made by the Superintendent or Commandant of Cadets, in person, or through their respective Adjutants; and shall, in all cases, be recorded in the Adjutant's office, with the date affixed, to which record shall be added, in due time, the charges, punishments, and dates of release.

SEC. 80. Every Cadet, in arrest, shall confine himself to his own room until released, unless otherwise ordered, except when required to absent himself therefrom for meals and other necessary purposes. Academic and Military duties must be punctually attended to during arrest.

SEC. 81. Cadets may be released from arrest, without trial, at the discretion of the Officer by whom the arrest is maintained.

SEC. 82. A Cadet, in arrest, will not visit the Superintendent, or any superior Officer unless by permission, and in case of business, will make known his request in writing.

CADETS' LIMITS.

SEC. 83. Cadets' limits are bounded on the North by Drennon Creek and the stone fence running from the ford to the White Sulphur Spring; on the East by a right line from the White Sulphur Spring to the stone fence, terminating at the Frankfort road on the top of the hill; on the South, by the fence on the top of the hill; on the West, by Cottage ridge to its brow, and thence by the shortest line to Drennon Creek. Beyond these limits no Cadet shall go without special permission.

SEC. 84. Leave to go beyond limits does not authorize any Cadet to visit neighboring towns, residences, or places of public resort, and must not be perverted to the purpose of procuring intoxicating drinks, committing trespasses on private rights or property, or doing any act in violation of regulations or gentlemanly propriety.

MISCELLANEOUS.

SEC. 85. Propriety of behavior is enjoined on Cadets at all times and in all places. Conduct unbecoming an Officer and a gentleman, whenever it occurs, will be considered a proper subject for action. All the Officers of the Institute are accordingly required, and citizens earnestly requested, to inform the Faculty of the infraction of this or any other rule.

SEC. 86. All offenses against morals, and all irregularities and neglect to the prejudice of good order, not herein enumerated, will be taken cognizance of according to the nature and degree of the offense.

SEC. 87. Cadets are required to treat each other, and all other persons, with respect. They will not forget that a "Salute" off duty is more than a matter of Military etiquette, and that high-toned feelings and courtesy should mark the conduct of every member of their Corps.

SEC. 88. The General Regulations of the United States Army, and the rules and articles enacted for its government, are followed in military details, when applicable to the Institute, and not conflicting with its Regulations.

SEC. 89. Military offenses may be brought before Courts-Martial, ordered by the General Superintendent, or the Commandant of Cadets, and composed of Officers of the Institute and of the Corps. The proceedings will be reviewed by the Officer ordering the Court; but if the sentence extend to expulsion, he will submit them to the Faculty. The form of proceeding will be according to the "Rules and Articles for the government of the Armies of the United States" and the law-martial.

SEC. 90. If a Cadet shall feel himself wronged, his complaint, made through the regular channel of official communication, or directly to the Faculty, Superintendent, or Commandant, as he may prefer, will be duly examined, and if need be, redressed.

SEC. 91. Ignorance of orders is no excuse to the Cadet for their violation, as it is his duty to make himself acquainted with them, for which purpose the "Orderly-Book" is always open to his inspection in the Adjutant's office.

Subordination and obedience to proper authority, are indispensable duties of a soldier, and will be inculcated and enforced in every department of this Institute.

SEC. 92. Punishments to which Cadets are liable, are comprised under the following classes, viz:

- 1st. Private reprimands.
- 2d. Being sent from section, off parade, or to quarters.
- 3d. Privation of recreation, and extra duty.
- 4th. Arrest, with confinement in quarters or guard-room.
- 5th. Public reprimand, or reprimand in orders.
- 6th. Probation.
- 7th. Suspension.
- 8th. Dismission.
- 9th. Expulsion.

Those of the first two classes may be inflicted by any Professor or Teacher; those of the first five by the Superintendent, or Commandant of Cadets; those of the 1st, 3d, 4th, 5th, 6th, 7th and 8th, by the Academic Staff, and any of them by the Faculty.

SEC. 93. Penalties herein prescribed, may be mitigated at the discretion of the Faculty or Academic Staff.

ARTICLE IX.

OFFICER IN CHARGE, OFFICER OF THE DAY, AND GUARD.

SEC. 1. An Officer in charge is duly detailed from the roster of Officers of the Institute, whose duty it is to attend Company parades, Class parades, Dress parades, and meals; to inspect quarters at least twice during his tour, and specially to supervise the daily details and duties, and cause to be enforced the discipline and police of the Corps, and to be corrected all just complaints in regard to fare, servants' attendance, &c., &c. He will report on the back of his Weekly Class Report, all observed violations of regulations.

SEC. 2. An Officer of the day is detailed from the roster of Cadet officers, and specially charged with the due enforcement, under the Officer in charge and the Executive Officers of the Institute, of the daily duties, and of all rules and orders relating to discipline and police.

SEC. 3. The Officer of the day will always be present at guard-mounting, to receive his guard, superintend the inspection, and see that the guard is in good order and duly equipped.

SEC. 4. As soon as the new guard has been marched off, the Officer of the day will report to the Commandant of Cadets for orders and instructions.

SEC. 5. It shall be the duty of the Officer of the day to see that the reliefs are properly inspected by the Sergeant both before they go on and after they come off of post, that the non-commissioned Officers are correct and punctual in the performance of all their duties, and that the sentinels are properly posted, well instructed and vigilant, for which purpose he will visit every relief. He will remain in barracks during his tour, without taking off his sword and sash, or leaving, except for meals; superintending all daily duty, from which he is himself excused.

SEC. 6. He will cause all signals to be given at the proper time; attend punctually all company or class parades; see that they are rapidly and quietly formed; at com-

pany roll-calls, receive the report from the Captain, or Officer commanding, and inspect quarters as directed.

SEC. 7. At class parades he will see that the highest on the list of each section, present, call the roll, as squad-marcher; report to him all who are absent, late, or otherwise delinquent; then march his command to the section-room, and after recitation, march it back to the parade ground for dismissal, in an orderly and soldier-like manner.

SEC. 8. He will order all absentees, not properly excused, forthwith to their respective sections, companies, or to whatever their duties may require. He will immediately report to the Superintendent, Commandant, or Officer in charge, all whom he does not find, and such as fail to obey; and he will visit the rooms of the former every fifteen minutes until their return.

SEC. 9. He will allow no noise, scuffling, or other disturbance in or about the buildings, but will take prompt and efficient measures to suppress disorder, of what ever kind. He will make an inspection of barracks ten minutes after every call to quarters, and report all visiting and other violations of Regulation coming under his notice during his tour. On Sundays, to preserve quiet and good order, he will inspect quarters between 2 and 4 o'clock, P. M.

SEC. 10. At fifteen minutes after taps, he will visit the rooms of all who are reported absent by Inspectors of divisions, and he will repeat this visit every fifteen minutes thereafter until the return of the absentees.

SEC. 11. He will turn over to the Officer who relieves him, all orders, leaves and permits in force at guard mounting, which he may have received during his tour. He will, in the form prescribed, report to the Commandant, or senior Officer present, when he marches off duty—1st. The delinquencies occurring during his tour—2d. Sections dismissed without reciting, and the cause thereof—3d. Irregularities in the Surgeon's Report—4th. Whether the evening parade was dress or undress parade—and 5th. Any facts connected with the messing and interior police of the Corps, which he finds worthy of special notice, enclosing therein all *permits* or leaves of absence that have expired during his tour.

SEC. 12. At retreat parade, the First Sergeants shall detail for the guard of the ensuing day, those Cadets of their respective companies who have been longest off that duty. All Cadets on duty, at guard-mounting, shall appear in perfect order.

SEC. 13. The ceremonies of mounting guard, shall be those prescribed in the general Regulations of the U. S. Army.

SEC. 14. The Sergeant of the guard will perform the duties of Officer of the guard, and when his sentinels are on post, he will remain constantly at the guard-room, except while visiting them; will parade and inspect every relief before going on post, and after coming off; particularly ascertain that Corporals are well informed in regard to their duties and the orders they are to deliver to sentinels, and will send to the Officer of the day, at guard-mounting, by a Corporal, a report of his tour of service.

SEC. 15. As soon as a sentinel is posted, and "when call to quarters" is sounded, he shall visit all the rooms on his post, to see that the fires are secure in those that are vacant, and that visitors, in study-hours, retire. He will, on coming off post, report to the senior Officer with the guard, every Cadet quartered on his post, who

during the tour, may have been absent from his room more than ten minutes in study-hours, and all other violations of the Rules and Regulations that may have fallen under his notice.

SEC. 16. Sentinels cannot be relieved, except by an Officer or non-commissioned Officer of the guard; nor will they receive orders from any other than these Officers, or the Superintendent, Commandant, or Officer in charge, and orders so received will be immediately notified to the Commander of the guard by the Officer giving them.

SEC. 17. Orders to sentinels will be given in the most distinct tone, and they will be held strictly accountable for any violations of Rules and Regulations that may have resulted from want of proper vigilance on their part. They will notice every thing that takes place within their sight and hearing, and will particularly walk their posts briskly to and fro. They will carry their arms at a "support" or "carry," but will never quit them or bring them to an "order."

SEC. 18. For a sentinel to quit his post without leave, is one of the most serious military offenses. And he is not permitted to hold conversation or speak to any one when not absolutely requisite to the proper discharge of his duties.

SEC. 19. A sentinel placed over "colors" or "arms," will not suffer any person to touch or go near them, but by order of some Officer or non-commissioned Officer of the guard; placed over prisoners, he will suffer no person except the above named to converse with them, and will immediately report any breach of arrest that may occur.

SEC. 20. In case of a quarrel, fight, or any disturbance, the sentinel will call "the guard," and if a fire take place, he will cry "fire," adding, in either case, the number of his post.

SEC. 21. Sentinels will repeat the calls made from posts more distant from the guard-room than their own, but two sentinels on the same gallery will not both repeat the same call.

SEC. 22. Between reveille and retreat, sentinels will salute the Commanding Officer of the post, Commandant of Cadets, Officer in charge, Officer of the day, and all Officers above the rank of Captain, with a "present," and all officers below, and including that rank, with a "carry." Between retreat and tattoo, sentinels will not salute, but at the approach of an officer, they will face to the proper front and stand steadily at a "shoulder."

SEC. 23. All officers, of whatever rank, are required to observe the greatest respect towards sentinels. And no Cadet shall make use of opprobrious terms to a sentinel, or attempt to maltreat him in any way, under penalty of being expelled, or otherwise less severely punished.

SEC. 24. An Officer, non-commissioned Officer, or private, shall not change tours with another without permission from the Commandant, which permission will be given only in extreme cases. And no Cadet, on guard, can be released before the expiration of his tour except by the Surgeon or the senior Officer present at the Institute.

SEC. 25. A permit granted to a Cadet, on guard, or to one detailed for it, calculated in any manner to interfere with that duty, shall be invalid, unless it fully state the fact.

Sec. 26. Any Cadet who shall desert his guard or post, shall be expelled or otherwise less severely punished; and one who shall fail to go on his relief, shall serve an extra tour of guard duty, or be otherwise punished, at the discretion of the Academic Staff.

ARTICLE X.

MERIT AND DEMERIT.

Sec. 1. The daily performance of a Cadet, in each branch of study, is marked from zero to ten, according to his recitations; 0 indicating an entire ignorance; 10 a proper knowledge; and the intermediate numbers and decimal parts, a proportionate knowledge of his lesson. Above 5 will be considered as *progress*; below, *deficiency*. The average of the marks for each week, reported by the Instructors, will be recorded as *merit*, in the Adjutant's office for inspection by Cadets; and at the end of each month an average of merit will be made up for the information of parents or guardians.

Sec. 2. All reported irregularities, except those punishable with expulsion or dismissal, are published on parade, weekly; and excuses, if any be had, can be made in writing to the Commandant at the next orderly hour. Each excuse will be set forth concisely: 1st, the reported delinquency and its date; 2d, whatever may remit or palliate the offense; and will be signed by the Cadet and endorsed "Excuse," with his name and the date of report. Unexcused delinquencies will be submitted to the General Superintendent for revision, and for subsequent record in the Adjutant's office, with proportionate *demerit* attached—where they are open to the inspection of all concerned.

Sec. 3. To each recorded delinquency a number from one to ten, proportional to the degree of offense in a moral and military view, is assigned to express *demerit*.

Thus, for example, late at any duty counts.....	1	demerit.
Absent from any duty.....	3	"
Neglect of duty, not attending when warned.....	4	"
Absent from quarters in study-hours or during drill, when not on duty.	4	"
Loitering in study-hours.....	4	"
Visiting in study-hours.....	5	"
Noise in quarters or vicinity.....	2	"
Running, scuffling, &c., on galleries.....	2	"
Smoking or using tobacco in quarters, galleries or passages.....	2	"
Spitting on floors, walls, &c.....	2	"
Entering mess-hall before, or leaving after Battalion.....	2	"
Talking in ranks or section-room.....	2	"
Inattention in ranks or section-room.....	2	"
Causing disorder in ranks or section-room.....	4	"
Out of uniform.....	3	"
Uniform out of order.....	1	"
Room out of police.....	3	"
Light after taps, or out of bed after taps.....	4	"

Making improper use of premises.....	10 demerit.
Entering guard-room, when not on duty.....	1 “
Changing bayonet, rammer, or removing lock.....	5 “
Discharging fire-arms in or about barracks.....	8 “
On bed between reveille and tattoo.....	2 “
In bed between reveille and tattoo.....	4 “
Disorder.....	2 “
Gross disorder.....	5 “
Repeated inattention.....	5 “
Remaining out of quarters in study-hours longer than ten minutes.....	4 “
Throwing water or any missile on gallery.....	3 “
Minor irregularities, not herein enumerated.....	from 1 to 10 “
<i>Gross</i> irregularities, herein enumerated, will be doubled in demerit, not to exceed 10 for one report; those not herein enumerated...from 4 to 10 “	

A higher number may be awarded by sentence of a Court martial, or the special action of the Academic Staff; but not otherwise. The monthly *merit* in conduct will be reduced to the scale of merit in studies, by taking fifty demerit marks as the zero, 0, of merit in conduct; no demerit as the maximum, 10; and apportioning the intermediate numbers inversely. But during a Cadet's first year at the Institute, one fifth of his demerit is deducted for inexperience.

SEC. 4. At the annual examination, a *general merit roll*, or classification of Cadets according to their standing in studies and conduct, will be arranged by taking the average of all the numbers expressing the monthly merit, in the several studies of the year and in conduct, together with the merit marked by the Professors and Board of Visitors, on the same scale of 0 to 10, at the examination.

For a Cadet's graduating standing, that of the last year will be averaged with those of the previous years in his Collegiate course.

SEC. 5. If any Cadet shall fall below one-half the maximum in his annual standing, in either study or conduct, he will be declared *deficient* in progress, or conduct, as the case may be; and if in the latter, he shall be dismissed.

The annual semi-maximum, *five*, is, in conduct, equivalent to 250 *demerit* for the year.

SEC. 6. Monthly abstracts of merit, and the annual merit roll, will be forwarded to the parent, or guardian of each Cadet.

SEC. 7. Any Cadet receiving more than 150 demerit for the whole or any part of the half session, shall be dismissed.

ARTICLE XI.

EXPENSES.

SEC. 1. The Institute's charge for Tuition, Boarding, Lodging, Washing, Fuel, Lights, Servant's attendance, Field Music and use of Arms, Furniture, Towels and

Bedding—each Cadet to supply himself with one pair of *good* Blankets—is \$90 per Term.* Surgeon's Fee, \$2 50 per term.

EXTRAS.

For Modern Languages, each	\$10 per term.
For Drawing or Sword Exercise.....	10 " "
For Book-Keeping, as applied to the most extensive range of Com- mercial transactions.....	10 " "
Graduating Fee.....	5 " "
Scientific Diploma.....	3 " "

But any commissioned Officer of the militia of Kentucky, may enter as a pupil at the Institute for a period not exceeding ten months, and receive instruction in all the departments of military science therein taught, without being required to pay any fee or charge for tuition.

Sec. 2. Charges and fees must be paid, semi-annually, in advance; and the receipt of the Treasurer presented to the Superintendent before the pupil can be assigned to class.

Sec. 3. Cadets will be charged from the date of entrance to the end of the Term. No deduction of tuition fee will be made for absence, except in cases of protracted illness, or death.

Sec. 4. Books, Clothing, and every thing necessary to supply the ordinary wants of Cadets, can be obtained at the Institute, at Louisville prices.

Sec. 5. The uniform dress is more economical than the prevailing fashion among College students—a *full* uniform not exceeding in cost twenty-five dollars.

Sec. 6. Parents are requested to invest some member of the Academic Staff with authority to act as temporary guardian of their sons, and to deposit with the Treasurer, subject to the order of such trustee, money sufficient for their board, tuition, and other necessary expenses. It is specially desirable that the allowance of pocket money should be small, and that it should be placed under the control of the trustee, only to be by him dispensed at his discretion.

Sec. 7. No Cadet, under the age of sixteen, is permitted to purchase any article on account with the store or shops at the Institute, except on the written authority of his parent or guardian, or the Superintendent.

Sec. 8. Remittances may, at all times, be made to the Treasurer, at Louisville, Kentucky.

* The advance which has taken place, within the present year, in the price of labor and of all articles of subsistence, and the consequent impossibility of conducting the Institute at present rates without incurring a heavy loss, has made it necessary to raise the fees from \$80 to \$90 per term. The advance will take effect from September, 1853, till which date the charges will be as heretofore.

Law Department.

Hon. Jnos. B. Monroe LL. D.

JUDGE OF THE FEDERAL COURT, PROFESSOR.

In this Department, there are studied the Municipal Laws of the United States, and their foundations on the Codes of Rome and England; the system of each State with which it may be the purpose of the student to make himself acquainted, and especially the several codes of General Law and of Practice in their Courts, lately adopted in different States. The Students of Law also attend the lectures, and participate in the Exercises of the College Classes engaged in the study of Constitutive, International, and Military Law.

It is designed that the student shall be well instructed in the foundation and history of jurisprudence, so that he may build for himself and be at once a man of business, able to enter upon the practice of his profession.

The exercises will consist of oral lectures, recitations, examinations, and the composition of documents of business and judicial proceedings, and of practice in Moot Courts, always open.

The Text-Books are not named, as they are furnished by the Department; but the Codes of Louisiana are two of them. The Laws of that State are fully studied.

The degree of *Bachelor of Laws* will be conferred on students who may be found entitled thereto, according to the regulations usual in other Colleges.

TERMS.

For Tuition, Boarding, Lodging, Washing, Fuel, Lights, Servants' attendance, and use of Furniture and Text-Books, \$160 per term of five months.

Cadets who may choose to enter on the study of Civil and Common Law, in this Department, will be charged only \$50 in addition to the College fees. The introduction of Constitutive, International and Military Law into the regular course of the Institute does not increase its charges.

The Students of the Law Department have the privilege of receiving Military Instruction WITHOUT ADDITIONAL CHARGE.

Location.

The WESTERN MILITARY INSTITUTE is located at Drennon Springs, Henry County, Kentucky; a situation which may justly be represented as combining the advantages of accessibility, beauty of scenery, healthful and retired position, superior to those enjoyed by any other in the West or South, devoted to like purpose. Midway between Louisville and Frankfort, about one mile from the Kentucky river, it may be reached by Steamboat from Louisville and Cincinnati, or by Railroad from Louisville to EMINENCE, and thence by coach, twelve miles, to Drennon.

The buildings are elegant and extensive, erected at a cost of eighty thousand dollars, capable of accommodating 300 Cadets, and supplied with every convenience for promoting the health and comfort of the residents. They are placed in an elevated and commanding position, from which the eye wanders over a group of wood-clad hills, enclosing a tract of level ground, which affords ample room for military and recreative exercises.

The grounds are tastefully laid out and planted, and the elegant cottages interspersed among the surrounding groves, add to the attractions of the scene.

The high esteem in which this delightful retreat is held for the salubrity of its air and the efficacy of its Mineral Waters, is sufficiently evidenced by the crowds of visitors who resort hither during the months of July and August.

The distance of Drennon from any town, removes a great objection to College life, by obviating the liability to extravagant and vicious habits so often contracted by youths frequenting Educational Institutions situated in towns and cities; while it secures to the student that retirement and freedom from external excitement which are indispensable to a due application to study.

Students, arriving at Louisville, may facilitate their journey to the Institute, by calling on the Treasurer, A. O. SMITH, at his office in the large building just above the Galt House.

NOTE.—165 Cadets from sixteen different States in the South and West, are now, in the fifth week of the Session of 1852-3, in attendance.

Annual Report.

Western Military Institute,
Drennon Springs, June, 1852.

TO HIS EXCELLENCY, LAZARUS W. POWELL, GOVERNOR OF KENTUCKY :

We, the undersigned, constituted by you a Board of Visitors to the Western Military Institute, have the honor to submit, in obedience to the laws of this Commonwealth, the following report :

We have attended the annual examination of the Cadets, and have carefully considered the course of studies, the mode of instruction, the proficiency attained by the students, and the discipline and police of this institution of learning, and the result of our deliberate investigation leaves us deeply impressed with its many excellencies.

The course of studies is one of the most complete to be found in any of the Colleges of our country. The Greek and Latin languages are thoroughly taught by a Professor trained in the elaborate course of Oxford University in England. The Mathematical and Philosophical courses, and the course of Engineering, are those of the United States Military Academy at West Point, both in text books and teaching. The course of Astronomy, with the aid it derives from that of Philosophy, is calculated to impart a comprehensive view of the subject and much useful practical knowledge, and to prepare the student to extend his researches in the new and difficult paths of this sublime science. The study of Natural History, which has proved of such great utility in developing the resources of our country, justly occupies in this institution a prominent position. Geology is practically taught by means of cabinet specimens, large diagrams, and occasional excursions; so that the student is enabled to determine the position of the coal-bearing strata, or of any other Geological formation containing mineral wealth in the vicinity of the districts he may be called upon to examine. Careful attention is also given to the study of Intellectual Philosophy, Moral Science, and the Evidences of Christianity. Rhetoric and Belles Lettres are cultivated with great success. The commencement exercises by the graduating class exhibited a high order of mental discipline, and would have done credit to any College. Among all the orations delivered on that occasion, there was not one that we did not consider above an ordinary performance.

A most valuable addition to the studies of the Institute has been made this year by the introduction of a very full course of History, in connection with International, Military and Constitutional Law; designed mainly to supply the student with such knowledge as, in our country, is of constant service to active, useful citizens, and marks in the ordinary intercourse of society, the intelligent gentleman and accomplished scholar. Over this department, the Hon. T. B. MONROE, a learned Judge of

the Federal Court, has been chosen to preside. His excellent Law School is also to be attached to the Western Military Institute, and will open at Drennon with the next academic year. The French, Spanish and German languages, as well as a full course of Book-keeping, with commercial practice, are also taught in this Institute by able instructors; and to the student who desires simply a course of scientific studies, more or less extensive, it offers great advantages. The entire course of instruction, together with the military control and military exercises which give peculiar features to this institution, we consider admirably adapted to the objects at which they aim; namely, the development of the whole moral, physical and intellectual faculties of the student.

There are nine Professors employed in the Institute, and each one is occupied five or six hours per day. This arrangement allows the students to be divided into small sections for recitations, and insures more thorough instruction.

A judicious distribution of the student's time, assigning to every hour its appropriate duties, secures for him industrious and systematic business habits, and prepares him for the active duties of life.

We were particularly struck by the advantages obtained in a moral and physical point of view by military training. The Cadets are stout and healthy young men, with good physical development, contrasting strongly with the shrunken forms and sallow complexions so usually exhibited by students who either exercise injudiciously, or do not exercise at all. Of their regular and orderly habits, and of their deference to constituted authority, we had ample proofs while inspecting quarters, and while observing, on various other occasions, the punctuality with which all the complicated duties of each day were performed.

An elevated standard of morality prevails among them, favored by the advantages of a retired location, and sustained by excellent rules rigorously enforced by the moral teachings and venerated influence and example of able Professors, and by the efficacy of religious service conducted by a learned and pious Chaplain. Though no sectarian influence is exerted in the Institute, we can safely say its students are second in morality and respect for religion to no similar body of young gentlemen with which we are acquainted. Many of the students are truly pious, and the Bible class on the Sabbath is always voluntarily well attended.

Prompt dismissal for idleness, neglect of studies, and other irregularities, relieves the Institute of bad influence and bad examples. It has been charged upon our Colleges generally, that they exert little or no control over the deportment of their students. To such an extent has this opinion prevailed that it is felt by parents throughout the land, that to send their sons to College is to send them to ruin. It is gratifying to see how effectually the government of this Institution is calculated to remove this opinion. In all its operations, it is methodical, wise and eminently successful. Courtesy, great propriety of behavior, and excellent moral deportment characterize the corps of Cadets.

During the past Academic year, 166 Cadets have been in attendance at the Institute. They were classed as follows: 12 Seniors, 21 Juniors, 12 Sophomores; 25 Freshmen, 53 Irregulars and 43 Preparatory. Their examination in the various branches was critical, rigid and impartial, and they acquitted themselves in the elaborate demonstrations of the long and difficult course of Mathematics, in the tedious technicalities

of Natural History, in the drawings and details of a thorough and excellent course of Engineering, as well as in the Classics and the lighter branches, in a manner worthy of the highest commendation, and greatly to the credit of their Instructors.

The graduates this Institute is yearly sending forth to our country, are of a superior order, and we predict that they will be an honor to their *Alma Mater*. Its course of studies is calculated to elevate the degree of Bachelor of Arts. Its Diplomas are not unmeaning documents; they are conferred only on the deserving, and to those who prove themselves deficient, they are unhesitatingly denied.

The quarters of the Cadets are commodious, well furnished, and kept in fine police; their fare is abundant, of an excellent quality, and always gives complete satisfaction. The small arms, accoutrements and field pieces belonging to the State are in fine order, and are preserved with great care.

The steadiness of the Cadets on drill, the promptitude and accuracy of their evolutions, and their fine military bearing, were worthy of veteran soldiers, and reflect great credit on their military Instructors.

We must not omit to refer to the advantages derived by the students from two fine Literary Societies, and from the publication of a highly creditable monthly paper, whose columns are devoted to the use of Cadets—all offering great inducements to literary exertion, and proving most happy in their influence.

The loss of the able and enterprising founder of this Institution, who, after years of toil and sacrifice, had just succeeded in placing it on a firm basis, and hailed the first fair fruits of his labor, is deeply mourned; but the noble structure which he reared, has happily passed into the hands of gentlemen of high qualification, who have caught the true spirit of the enterprise, and whose unwearied energies never falter in the good work, and never rest while anything remains to be done. Confident that to all who will make themselves intimately acquainted with it, this Institution will strongly commend itself, we have only to recommend it to the consideration of all those who desire to secure for their sons a thorough practical education, and to the fostering care of the State.

JOHN M. HARLAN, *Adj't. Gen. and ex-officio Ch'n.*

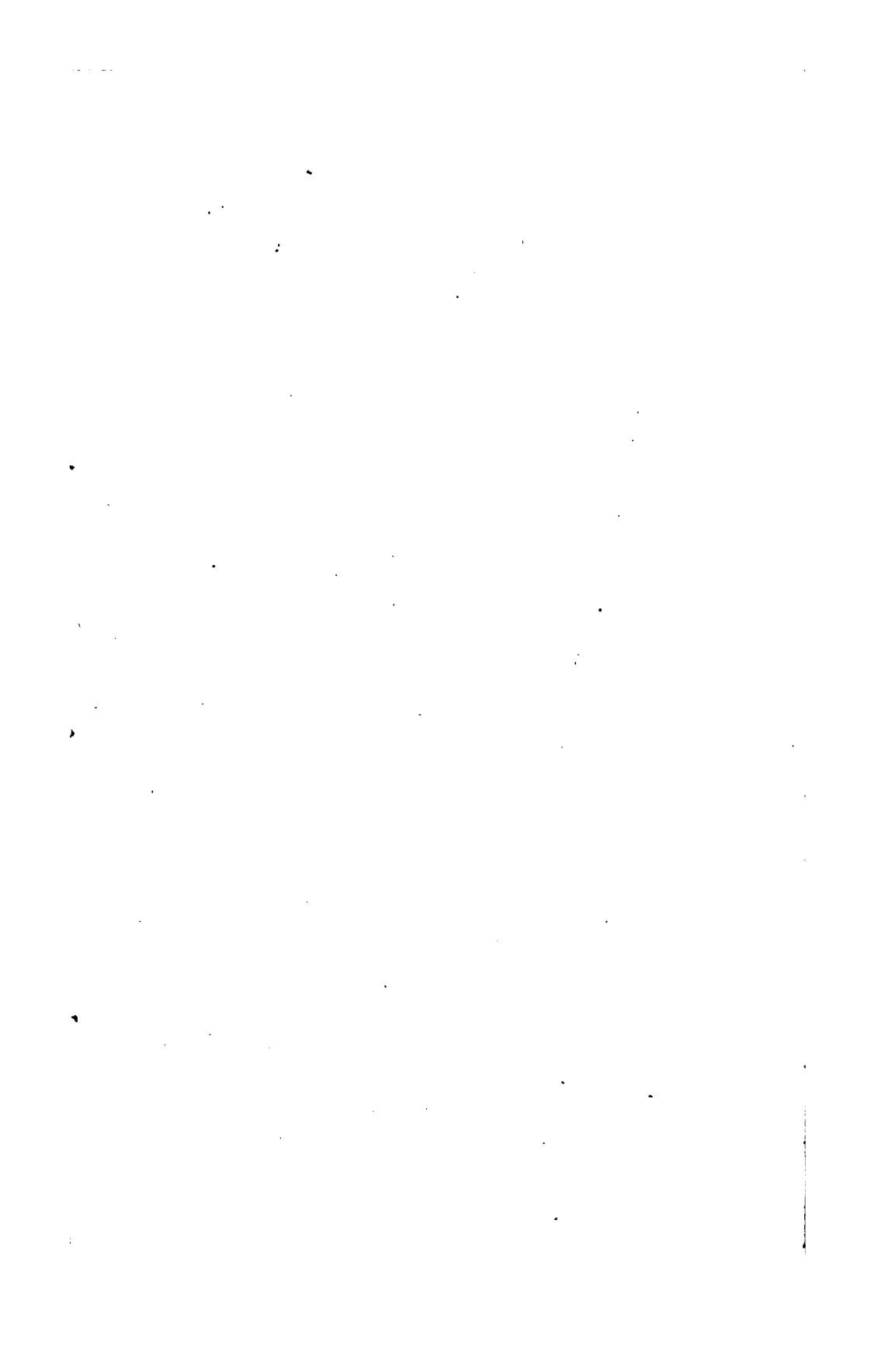
GEN. W. O. BUTLER, CARROLLTON, KY.

GEN. J. T. PRATT, GEORGETOWN, KY.

REV. J. M. LANCASTER, FRANKFORT, KY.

HON. HENRY J. PECK, LOUISIANA.

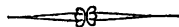
COL. O. G. CATES, FRANKFORT, KY.





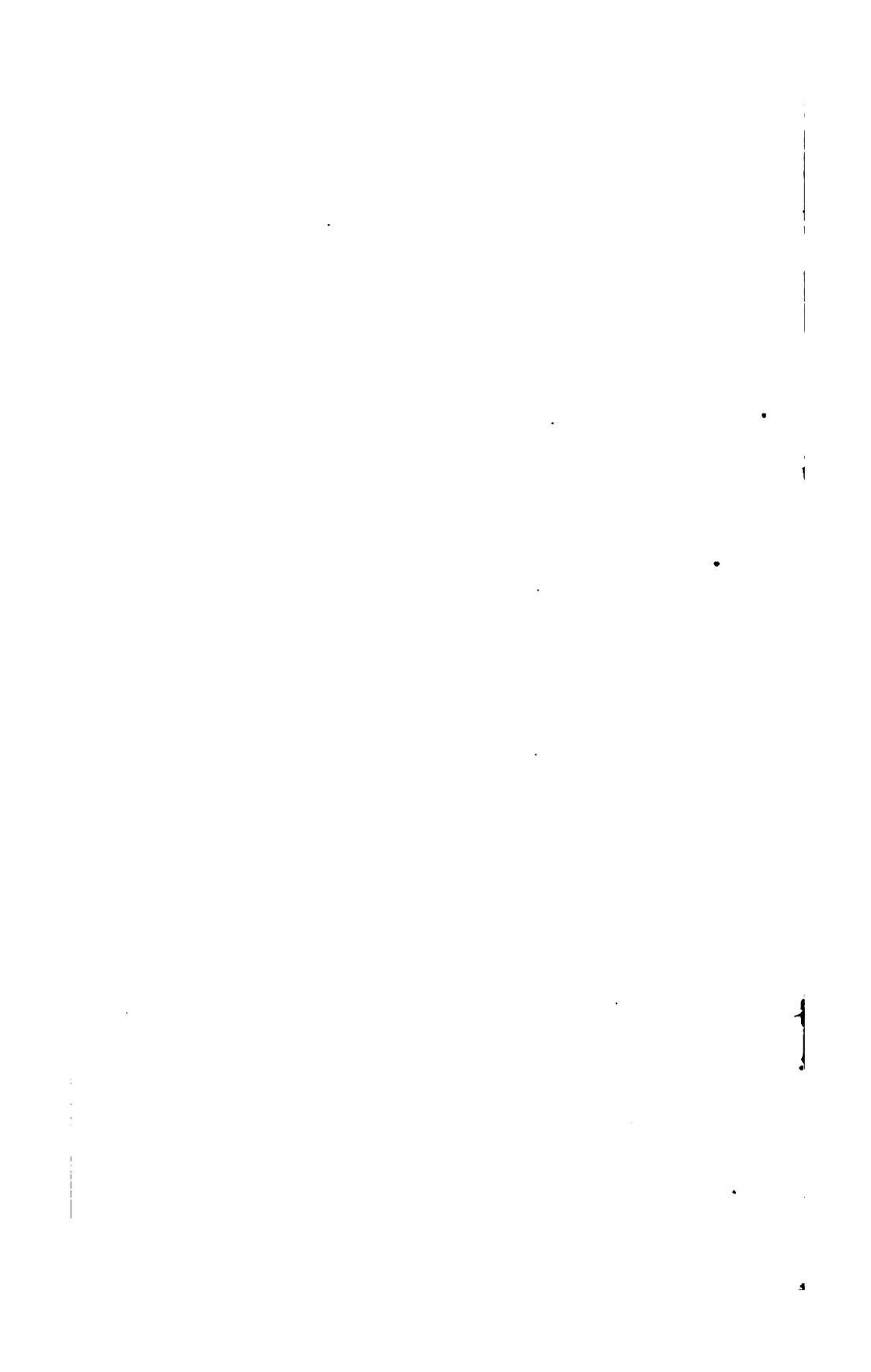
KIMBALL HOUSE, ACADEMIC BUILDING, N. H.

CATALOGUE
OF THE
OFFICERS AND STUDENTS
OF
KIMBALL UNION ACADEMY,
AT
MERIDEN VILLAGE,
PLAINFIELD, N. H.,
FOR THE ACADEMICAL YEAR
1852-3.



HANOVER:
PRINTED AT THE DARTMOUTH PRESS.

OCTOBER—1853.



III.

BOARD OF TRUSTEES.

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SAMUEL B. DUNCAN,	<i>Meriden.</i>
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HON. DAVID PIERCE,	<i>Woodstock, Vt.</i>
SAMUEL WOOD, 2D,	<i>Lebanon.</i>
REV. ROBERT F. LAWRENCE,	<i>Claremont.</i>

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CYRUS BALDWIN, A. M.,
TEACHER OF MATHEMATICS, ENGLISH GRAMMAR AND LATIN.

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DRAWING.

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ASSISTANT—SPRING, SUMMER, AND FALL TERMS.

L. HENRY COBB,
ASSISTANT—SPRING TERM.

JUSTIN W. SPAULDING, A. M.,
ASSISTANT—FALL TERM.

BENJAMIN F. ROWE,
TEACHER OF ELOCUTION.

EDWIN VAUGHAN,
TEACHER OF PENMANSHIP.

MALE DEPARTMENT.

CLASSICAL.

GRADUATING CLASS,

JULY, 1853.

NAMES.

Lucien H. Adams,
 George F. Andrews,
 Lysander T. Burbank,
 Warren P. Chase,
 Asahel L. Clarke,
 John H. Clarke,
 J. Morrison Cross,
 James M. Currier,
 Henry Duncan,
 Samuel A. Duncan,
 William J. Forsaith,
 Charles E. Glidden,
 Edwin Grover,
 Ephraim J. Hardy,
 M. Kittredge Hazelton,
 Edward C. D. Kittredge,
 James P. Lane,
 Thomas Marshall,
 Charles E. Milliken,
 John Mitchell,
 Frank P. Nichols,
 Marvin D. Page,
 Norman C. Perkins,
 L. Edmund Richardson,
 Abial H. Slayton,
 Hiram L. Sleeper, Jr.,
 James H. Upham,
 William C. Webster,

RESIDENCES.

Derry.
Providence, R. I.
Fitzwilliam.
Portland, Me.
Amherst, Ms.
Westminster, Ms.
Andover.
North Enfield.
Meriden.
Meriden.
Newport.
Claremont.
Lawrence, Ms.
Brookline.
Hebron.
Canaan.
Candia.
East Weare.
Keene.
West Claremont.
Springfield.
New London.
Pomfret, Vt.
Newport.
South Woodstock, Vt.
Meriden.
Houghtonville, Vt.
North Enfield. 28

SENIOR CLASS.

NAMES.

David M. Bean,
 Daniel Bliss,
 Bela Chapin,
 Horace F. Dudley,
 Charles H. Foster,
 Lyman B. Foster,
 J. Francis Gleason,
 John Goodell,
 Samuel L. Gerould,
 Charles F. Gulick,
 Thomas Haley,
 Stephen Harris,
 Robert C. Haskell,
 Abel T. Howard,
 Augustin S. Howard,
 Simon B. James,
 William F. D. Kimball,
 Josiah E. Kittredge,
 William H. Knight,
 Robert W. Lewis,
 Thomas H. Lovejoy,
 George R. Marble,
 Francis S. Martin,
 William H. Mayhew,
 Julian Metcalf,
 Luther Moulton,
 Edward E. Pierce,
 William O. Perkins,
 Alfred Pond,
 Charles H. Richards,
 George P. Russell,
 Orland C. Smith,

RESIDENCES.

Tamworth.
Warren, Ms.
Newport.
Hanover.
Fitchburg, Ms.
Fitchburg, Ms.
Bedford, Ms.
Hillsborough.
Canaan.
Sandwich Islands.
St. Albans, Me.
Fitzwilliam.
Weathersfield, Vt.
West Hartford, Vt.
Pomfret, Vt.
Choctaw Nation.
Hanover.
Nashua.
Brattleborough, Vt.
New York City.
Bradford, Ms.
Winchester.
Williamstown, Vt.
Norton, Ms.
North Charlestown.
Ossipee Centre.
Barnard, Vt.
Taftsville, Vt.
Westborough, Ms.
Meriden.
Plymouth.
Barnard, Vt.

VII.

NAMES.	RESIDENCES.	
Herbert B. Titus,	<i>Chesterfield.</i>	
J. Edwin Tower,	<i>Hadley, Ms.</i>	
Justin E. Twitchell,	<i>Ashland, Ms.</i>	35

MIDDLE CLASS.

NAMES.	RESIDENCES.
Albert L. Andrews,	<i>Providence, R. I.</i>
William H. Barrows,	<i>Mansfield, Conn.</i>
Charles L. Beals,	<i>Ashburnham, Ms.</i>
Joel P. Chapin,	<i>Fitchburg, Ms.</i>
D. Newton Clark,	<i>Nantucket, Ms.</i>
William Cogswell,	<i>Bradford, Ms.</i>
John A. Cole,	<i>Walpole.</i>
J. Francis Dudley,	<i>Candia.</i>
William C. Esty,	<i>Westminster, Vt.</i>
William B. Graves,	<i>Stoddard.</i>
John M. Grout,	<i>Brattleborough, Vt.</i>
Caleb Howard,	<i>North Bridgewater, Ms.</i>
James L. Harriman,	<i>Dalton.</i>
Daniel Harrington,	<i>Westborough, Ms.</i>
James L. Holden,	<i>Scotsville, N. Y.</i>
Benjamin T. Hutchins,	<i>Concord.</i>
Charles Hutchinson,	<i>Woodstock, Vt.</i>
Horatio G. Jones,	<i>Sharon, Conn.</i>
Dearborn D. Leavitt,	<i>Grantham.</i>
John B. Lynch,	<i>Troy, N. Y.</i>
James B. Moore,	<i>Concord.</i>
John C. W. Moore,	<i>Concord.</i>
Daniel S. Moulton,	<i>Ossipee Centre.</i>
Ezra Morse,	<i>Ashland, Ms.</i>
Leonard C. Morse,	<i>Hanover.</i>
Samuel Murdoch,	<i>New York City.</i>

VIII.

NAMES.	RESIDENCES.
Frederic A. Noble,	<i>Baldwin, Me.</i>
Hiram D. Preston,	<i>Auburn.</i>
Eugene Putnam,	<i>Taftsville, Vt.</i>
George A. Putnam,	<i>Dunbarton.</i>
Edward B. Rice,	<i>West Claremont.</i>
Bushrod F. Rice,	<i>Kalamazoo, Mich.</i>
Royal B. Roundy,	<i>Perkinsville, Vt.</i>
Benjamin F. Rowe,	<i>Gilford.</i>
Franklin A. Shattuck,	<i>Hollis.</i>
Hurbert Sleeper,	<i>Meriden.</i>
Benjamin H. Smith,	<i>Rockport, Ms.</i>
Elbridge Smith,	<i>Gilsum.</i>
Albert A. Sprague,	<i>East Randolph, Vt.</i>
Horace S. Stacy,	<i>Vershire, Vt.</i>
Alfred Stebbins,	<i>Vernon, Vt.</i>
Edwin Vaughan,	<i>Taftsville, Vt.</i>
Charles Wight,	<i>New York City.</i>
Charles H. Woods,	<i>Newport.</i>

44

JUNIOR CLASS.

NAMES.	RESIDENCES.
Cyrus E. Baker,	<i>Meriden.</i>
John Bradley,	<i>Burlington, Vt.</i>
Ira W. Bragg,	<i>Croydon.</i>
Horace V. Briggs,	<i>Smithfield, R. I.</i>
Harlan P. Briggs,	<i>Boston, Ms.</i>
Z. E. Britton,	<i>Westmoreland, Vt.</i>
George B. Brooks,	<i>Acworth.</i>
Lyman J. Brooks,	<i>Acworth.</i>
George A. Bucklin,	<i>Seekonk, Ms.</i>
William E. Bunten,	<i>Dunbarton.</i>
Charles H. Camp,	<i>Hanover.</i>

IX.

NAMES.

W. Henry Child,
 Rufus Choate,
 W. Webster Claflin,
 Josiah T. Closson,
 Elisha D. Cogswell,
 Francis Cogswell,
 Sherman Cooper,
 George Davis,
 Frederick B. Dodge,
 Lorenzo D. Dunbar,
 Elisha P. Fearing,
 James W. Fletcher,
 Elijah D. Hastings,
 L. Tracy Hazen,
 Willis L. Howard,
 Charles L. Hutchins,
 Owen J. Larkin,
 Orlando Leach,
 C. W. Leavings,
 James Lynch,
 John Lynde,
 Andrew B. Marshall,
 Henry K. Moore,
 Franklin Putnam,
 Henry E. Rood,
 Benjamin F. Sanborn,
 Lysander T. Spaulding,
 Milton G. Tenney,
 Charles C. Thatcher,
 J. Van Buren Thompson,
 J. Edward Tilton,
 William Tucker,
 George M. Weare,
 John West,
 Charles E. Wingate,

RESIDENCES.

Cornish Flat.
Essex, Vt.
Ashland, Ms.
Hanover.
Yarmouth, Ms.
Atkinson.
Croydon.
Sutton.
Lyme.
Grantham.
Wareham, Ms.
Cornish Flat.
Grantham.
West Hartford, Vt.
Pomfret, Vt.
Concord.
Munroe, La.
East Stoughton, Ms.
Randolph, Vt.
Troy, N. Y.
Williamstown, Vt.
East Weare.
Concord.
Croydon Flat.
Quechee, Vt.
Kingston.
Cornish.
Georgetown, Ms.
Newport.
Wilmot.
Ashland, Ms.
Plymouth.
East Andover.
South Bradford.
Meriden.

ENGLISH.

Names.	Residences.
Daniel H. Adams,	<i>Springfield.</i>
Eben G. Allen,	<i>Acworth.</i>
James M. Allen,	<i>East Bridgewater, Ms.</i>
T. Franklin Ames,	<i>North Bridgewater, Ms.</i>
William G. Andrews,	<i>Sutton.</i>
George H. Andrews,	<i>Sutton.</i>
George W. Austin,	<i>Plainfield.</i>
Henry Ayers,	<i>Cornish Flat.</i>
F. B. Bartlett,	<i>West Hartford, Vt.</i>
William H. Belknap,	<i>Newport.</i>
John W. Bennett,	<i>Hartland, Vt.</i>
Elbridge P. Boyden,	<i>South Walpole, Ms.</i>
Edward W. Breck,	<i>Claremont.</i>
William H. Bryant,	<i>Meriden.</i>
Brackett W. Burleigh,	<i>Ticonderoga, N. Y.</i>
Arlington M. Chapin,	<i>Newport.</i>
Benjamin F. Chapin,	<i>Lawrence, Ms.</i>
John F. Clark,	<i>Claremont.</i>
Henry S. Clement,	<i>Grantham.</i>
R. Pettingill Clough,	<i>Enfield.</i>
Horace D. Clough,	<i>Enfield.</i>
Lewis Colby,	<i>Meriden.</i>
Merit F. Colby,	<i>Meriden.</i>
Henry E. Cole,	<i>Cornish.</i>
Charles J. Corbin,	<i>Newport.</i>
James R. Cochran,	<i>New Boston.</i>
David M. R. Cox,	<i>Holderness.</i>
Henry A. Crandall,	<i>Hartford, Vt.</i>
Charles E. Crehore,	<i>Walpole.</i>

NAMES.

John W. Cummings,
 William E. Damon,
 Samuel C. Daniels,
 William H. Daniels,
 John Daniels,
 N. B. Davis,
 Raymond C. Davis,
 John B. Dickey,
 William G. Doolittle,
 Andrew J. Dudley,
 Richard H. Dutton,
 Elias Farnum,
 William H. Fearing,
 Isaac Fellows,
 Edward P. Fellows,
 William A. Fisk,
 Ruel H. Fletcher,
 George D. Folsom,
 Edward Forsaith,
 Henry French,
 Charles A. French,
 Hebard A. Gates,
 Allen H. George,
 Andrew J. Gile,
 Josiah Gorham,
 Horace F. Goss,
 Albert L. Hall,
 David P. Hardy,
 Hiram O. Harvey,
 William H. Haskell,
 David S. Hastings,
 Edward L. Haselton,
 Harper Hazen,
 John S. Hebard,
 Nelson F. Holman,

RESIDENCES.

Hillsborough.
Windsor, Vt.
South Danvers, Ms.
Plainfield.
Plainfield.
Boston, Ms.
Boston, Ms.
Claremont.
West Hartford, Vt.
Barre, Vt.
Cavendish, Vt.
Meriden.
Wareham, Ms.
Hanover.
Weathersfield, Vt.
Portsmouth, Va.
Cornish Flat.
Bedford, O.
Newport.
Meriden.
Meriden.
Grantham.
Canaan.
Grantham.
Yarmouth, Ms.
West Springfield.
Cornish Flat.
Lebanon.
Taftsville, Vt.
Weathersfield, Vt.
Grantham.
Hebron.
Hartford, Vt.
Lebanon.
Royalston, Ms.

XII.

NAMES.	RESIDENCES.
William F. Horton,	<i>Matanzas, Cuba.</i>
Frank V. Huse,	<i>North Enfield.</i>
Cyrus R. Ingraham,	<i>Granger, O.</i>
Hiram Johnson,	<i>Cornish Flat.</i>
John F. Johnson,	<i>Cornish Flat.</i>
Warren H. Johnson,	<i>Lawrence, Ms.</i>
Joseph B. Johnson,	<i>Grantham.</i>
George W. Johnston,	<i>Boscawen.</i>
Gardner J. Kingman,	<i>Campello, Ms.</i>
B. Cutler Kingsbury,	<i>Meriden.</i>
Augustus G. Kittredge,	<i>Canaan.</i>
Elias S. Leavitt,	<i>Cornish.</i>
Darwin S. Luther,	<i>Cornish Flat.</i>
Harvey Marshall,	<i>East Ware.</i>
Ithamar P. Martindale,	<i>Cornish Flat.</i>
Rufus J. Merrill,	<i>Concord.</i>
George P. Miller,	<i>Cornish Flat.</i>
David A. Morgan,	<i>Plainfield.</i>
Norman Newton,	<i>Hartford, Vt.</i>
Henry L. Newton,	<i>Cornish.</i>
Harlan K. Parker,	<i>Putney, Vt.</i>
Henry S. Perkins,	<i>Taftsville, Vt.</i>
Franklin K. Phillips,	<i>Swampscott, Ms.</i>
William H. Pond,	<i>Boston, Ms.</i>
Edward W. Prentiss,	<i>Montpelier, Vt.</i>
Lewis B. Purmont,	<i>West Enfield.</i>
Gilbert M. Richardson,	<i>Cincinnati, O.</i>
Herman L. Robertson,	<i>Paper Mill Village.</i>
Edward P. Rogers,	<i>Plymouth.</i>
Albert Rogers,	<i>Piermont.</i>
Hiram J. Rowell,	<i>Meriden.</i>
J. B. Sanborn,	<i>West Springfield.</i>
George L. Sanborn,	<i>Franklin.</i>
Sidney Sanborn,	<i>Meriden.</i>
George C. Scales,	<i>Meriden.</i>

XIII.

NAMES.	RESIDENCES
Charles A. Silsby,	<i>Newport.</i>
Robert N. Smith,	<i>Sparta, N. J.</i>
Sumner T. Smith,	<i>Sparta, N. J.</i>
Samuel J. Smith,	<i>Seekonk, Ms.</i>
John F. Smith,	<i>East Hanover.</i>
Van Ness C. Smith,	<i>Ludlow, Vt.</i>
Cornelius W. Smith,	<i>Cornish.</i>
Charles T. Smith,	<i>Cornish.</i>
Newton J. Smith,	<i>Hanover.</i>
Arthur F. Spaulding,	<i>Meriden.</i>
Joseph O. Stearns,	<i>South Walpole, Ms.</i>
Rollin Tenney,	<i>Lebanon.</i>
N. Carlos Thompson,	<i>Bridgewater, Vt.</i>
Benjamin F. Thrasher,	<i>Cornish Flat.</i>
John Ticknor,	<i>East Plainfield.</i>
Alamander M. Titus,	<i>Northfield, Ms.</i>
William C. True,	<i>Meriden.</i>
Wright Underwood,	<i>Hanover.</i>
Frederick Weed,	<i>Ticonderoga, N. Y.</i>
Harlan P. Whitaker,	<i>Meriden.</i>
J. Clark Whitaker,	<i>Grantham.</i>
George M. Wilcox,	<i>Newport.</i>
Charles H. Willard,	<i>Grantham.</i>
Abel B. Williams,	<i>Plainfield.</i>
Albert Wingate,	<i>Meriden.</i>
Henry C. Wood,	<i>Lebanon.</i>
George Woodward,	<i>Hartland, Vt.</i>
Erastus N. Wyman,	<i>Cornish Flat.</i>

FEMALE DEPARTMENT.

GRADUATING CLASS.

NAMES.	RESIDENCES.	
Eveline L. Blanchard,	<i>Meriden.</i>	
Abby B. Cobb,	<i>Cornish.</i>	
M. Frances Cutler,	<i>Meriden.</i>	
Eliza M. Dewey,	<i>Hanover.</i>	
M. Adie Dewey,	<i>Hanover.</i>	
Harriet J. Herrick,	<i>Essex, Vt.</i>	
Nancy Hoyt,	<i>Newport.</i>	
Sarah E. Marquand,	<i>New York City.</i>	
Sarah C. Melendy,	<i>Croydon.</i>	
Sarah W. Richardson,	<i>Chesterfield.</i>	10

SENIOR CLASS.

NAMES.	RESIDENCES.
Augusta S. Adams,	<i>Springfield.</i>
Abia C. Baker,	<i>Newport.</i>
Elizabeth C. Bascom,	<i>Newport.</i>
Mary A. Chamberlin,	<i>Weathersfield, Vt.</i>
Augusta P. Chapin,	<i>Salisbury.</i>
Ann E. Foster,	<i>Hanover.</i>
Elizabeth M. Hamblett,	<i>Manchester.</i>
Emily Leavitt,	<i>Cornish.</i>
Lucy A. Perry,	<i>Dummerston, Vt.</i>
Ellen L. Pierce,	<i>Barnard, Vt.</i>
Helen M. Richards,	<i>Meriden.</i>

NAMES.	RESIDENCES.
Mary D. Sawyer,	<i>Piermont.</i>
Ellen S. Steele,	<i>Windsor, Vt.</i>
Martha J. Thompson,	<i>Wilmot.</i>
Mary A. Ward,	<i>Newton Centre, Ms.</i>
Mary E. Whiton,	<i>Boston, Ms.</i> 16

MIDDLE CLASS.

NAMES.	RESIDENCES.
Elizabeth C. Alfred,	<i>Westfield, Ms.</i>
Emma C. Atwood,	<i>Barnard, Vt.</i>
Hannah Baker,	<i>Meriden.</i>
Ann E. Barrows,	<i>Meriden..</i>
L. Elizabeth Bartlett,	<i>West Hartford, Vt.</i>
Henrietta I. Blanchard,	<i>Meriden.</i>
Harriet F. Bridgman,	<i>Hanover.</i>
Frances M. Bugbee,	<i>Pomfret, Vt.</i>
Susan B. Coffran,	<i>Essex, Vt.</i>
Elizabeth L. Colby,	<i>Meriden.</i>
Mary F. Corbin,	<i>Newport.</i>
Alvera O. Deming,	<i>Cornish.</i>
L. Parthena Dewey,	<i>Hanover.</i>
Frances A. Dewey,	<i>Hanover.</i>
Ellen M. Dudley,	<i>Barre, Vt.</i>
Emily J. Dutton,	<i>Cavendish, Vt.</i>
Mary Jane Fellows,	<i>Hanover.</i>
Ellen M. Gerrish,	<i>Northfield.</i>
Mary A. Goodell,	<i>Westminster West, Vt.</i>
Anna E. Green,	<i>Windsor, Vt.</i>
Charlotte E. Green,	<i>Windsor, Vt.</i>
Ellen S. Green,	<i>Windsor, Vt.</i>
Mary H. Green,	<i>Windsor, Vt.</i>
Rebecca S. Greenough,	<i>Canterbury.</i>
Eliza Jane Grover,	<i>Concord.</i>

XVI.

NAMES.	RESIDENCES.
Cynthia A. Hall,	<i>Lebanon.</i>
Sarah J. Harlow,	<i>Grantham.</i>
Mary J. Hawes,	<i>Newport.</i>
Joanna K. Howard,	<i>Marlborough, Ms.</i>
Ellen H. Johnston,	<i>Boscawen.</i>
Olivia A. Mead,	<i>Northfield.</i>
Elvira Morse,	<i>Newton Centre, Ms.</i>
Mary A. Phelps,	<i>Windsor, Vt.</i>
Mary J. Pillsbury,	<i>West Boscawen.</i>
Helen E. Plummer,	<i>Boscawen.</i>
Fanny A. Simons,	<i>Lebanon.</i>
Sarah J. Smith,	<i>West Goffstown.</i>
Betsey Ann Stevens,	<i>Grantham.</i>
Ellen M. Stickney,	<i>Enfield.</i>
Mary W. Strowbridge,	<i>Lunenburg, Vt.</i>
Jane M. Taylor,	<i>Hinsdale.</i>
Elizabeth L. Tenney,	<i>Alstead.</i>
Adele E. Titus,	<i>Chesterfield.</i>
Betsey Ann Tucker,	<i>Barnard, Vt.</i>
Lucy A. Underwood,	<i>Hanover.</i>
Harriet A. Waterman,	<i>Lebanon.</i>
Mary T. Webster,	<i>Claremont.</i>
Lucy P. Wheeler,	<i>Newport.</i>
Frances L. Wyman,	<i>Cornish Flat.</i>

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JUNIOR CLASS.

NAMES.	RESIDENCES.
Clarissa E. Abbott,	<i>Westmoreland.</i>
Ellen Aldrich,	<i>Westmoreland.</i>
Mary A. Ashley,	<i>Claremont.</i>
Elizabeth H. Atwood,	<i>Barnard, Vt.</i>
Abby M. Austin,	<i>Plainfield.</i>

XVII.

NAMES.	RESIDENCES.
Mary A. Ashley,	<i>Claremont.</i>
Mary A. Austin,	<i>West Boscawen.</i>
Mary E. Baker,	<i>Putney, Vt.</i>
Sarah D. Barrows,	<i>Martha's Vineyard, Ms.</i>
Mary L. Bascom,	<i>Newport.</i>
Fanny C. Bass,	<i>Williamstown, Vt.</i>
Olive H. Bradford,	<i>Plattsburg, N. Y.</i>
S. Louisa Briggs,	<i>Claremont.</i>
Ann S. Bryant,	<i>Cornish.</i>
Elizabeth Bryant,	<i>Cornish.</i>
Hannah Bryant,	<i>Meriden.</i>
M. Jane Bugbee,	<i>Meriden.</i>
Laura S. Burbank,	<i>Meriden.</i>
Lucy S. Burbank,	<i>Meriden.</i>
Mary J. Campbell,	<i>Putney, Vt.</i>
Amanda M. Carroll,	<i>Cornish.</i>
Amelia Chandler,	<i>West Lebanon.</i>
M. Maria Chapin,	<i>Newport.</i>
Sarah A. Chase,	<i>Litchfield.</i>
Helen M. Chase,	<i>Lebanon.</i>
E. J. M. Claggett,	<i>West Hartford, Vt.</i>
Anna M. Claggett,	<i>West Hartford, Vt.</i>
Charlotte A. Cochran,	<i>West Boscawen.</i>
Ellen M. Colby,	<i>Plainfield.</i>
Flora M. Cole,	<i>Cornish.</i>
Mary P. Cooper,	<i>Croydon.</i>
Eleanor Crehore,	<i>Walpole.</i>
C. Elizabeth Cross,	<i>Windsor, Vt.</i>
Elizabeth L. Currier,	<i>North Enfield.</i>
Caroline M. Currier,	<i>North Enfield.</i>
Elizabeth M. Cutler,	<i>Plainfield.</i>
Lavina F. Damon,	<i>Windsor, Vt.</i>
Lizzie C. Deming,	<i>Cornish.</i>
Isabel Deming,	<i>Cornish.</i>
Alice E. Dodge,	<i>Lyme.</i>

XVIII.

NAMES.

Margaret B. Duncan,
 Mary T. Eaton,
 Angeline W. Edgerley,
 Ole A. Emerson,
 Celesta Everest,
 Caroline P. Fellows,
 Lucinda M. Fifield,
 Lorana J. Fisher,
 Juliette H. Fisher,
 Mary D. Fisher,
 Ursula K. Fletcher,
 Arabel R. Flint,
 Emma E. Follinsbee,
 Almeda M. Forrest,
 Honoria A. Forrest,
 Caroline F. French,
 P. Jane Gage,
 Mary Jannett Gilkey,
 Elizabeth J. Gilmore,
 Imogene Godfrey,
 Lucy S. Goodell,
 Sarah Goodenow,
 Mary B. Green,
 Nancy M. Green,
 Josephine Griffin,
 Mary W. Griffin,
 Caroline A. Hamblett,
 Mehitabel Hardy,
 Lucy E. Hardy,
 Sarah E. Hart,
 Ellen M. Hartwell,
 S. Merilla Hayward,
 Marcia E. Hazen,
 Maria S. Hazen,
 Mary E. Heywood,

RESIDENCES.

Union Falls, N. Y.
Grantham.
North Chichester.
Grantham.
Meriden.
Hanover.
Meriden.
Grantham.
Grautham.
Grantham.
Cornish Flat.
Williamstown, Vt.
North Enfield.
Northfield.
Northfield.
Meriden.
Lebanon.
Plainfield.
Unity.
North Enfield.
Hillsborough.
Houghtonville, Vt.
Lebanon.
Barnard, Vt.
Litchfield.
Litchfield.
Manchester.
Cornish.
Lebanon.
Cornish.
Langdon.
Grantham.
Hartford, Vt.
Hartford, Vt.
Meriden.

XIX.

NAMES.	RESIDENCES.
Ellen S. Hilliard,	<i>Cornish.</i>
S. Orthonette Holden,	<i>Langdon.</i>
Mary E. Howard,	<i>West Hartford, Vt.</i>
Maria E. Hyde,	<i>Meriden.</i>
Betsey M. Johnson,	<i>Grantham.</i>
Betsey Ann Johnson,	<i>Grantham.</i>
M. Ann Johnson,	<i>Lawrence, Ms.</i>
Alice A. Jones,	<i>Claremont.</i>
Helen E. Jones,	<i>Claremont.</i>
Ellen S. Keith,	<i>Campello, Ms.</i>
Mary L. Kelsey,	<i>Vergennes, Mich.</i>
Clara R. Kendrick,	<i>Lebanon.</i>
Ann Louisa Kimball,	<i>Wilmot.</i>
Harriet N. Kingman,	<i>Campello, Ms.</i>
Sarah S. Labaree,	<i>Charlestown.</i>
Ellen F. Leighton,	<i>Hartford, Vt.</i>
Martha J. Leighton,	<i>Hartford, Vt.</i>
Louisa Little,	<i>West Boscawen.</i>
Sarah D. McMillan,	<i>Danville, Vt.</i>
Ursula W. Metcalf,	<i>Croydon.</i>
Amy E. Miller,	<i>Plainfield.</i>
Betsey M. Moore,	<i>Plainfield.</i>
Jane U. Nevens,	<i>Cornish Flat.</i>
Zoa Ann M. Noyes,	<i>Westmoreland.</i>
Maria P. Noyes,	<i>Westmoreland.</i>
Frances E. Ordway,	<i>Concord.</i>
Sarah J. Pearson,	<i>West Boscawen.</i>
Sarah C. Pike,	<i>Cornish.</i>
Sophia L. Proctor,	<i>Walpole.</i>
Janette A. Putnam,	<i>Charlestown.</i>
Isabella C. Rice,	<i>Claremont.</i>
Octavia Richards,	<i>Vergennes, Mich.</i>
Helen M. Richardson,	<i>Cornish.</i>
Julia E. Rowell,	<i>East Plainfield.</i>
Sarah A. Rowell,	<i>East Plainfield.</i>

XX.

NAMES.	RESIDENCES.
Emeline P. Rowell,	<i>East Plainfield.</i>
Emma Shumway,	<i>Langdon.</i>
Kate W. Simons,	<i>Lebanon.</i>
Adeline L. Smith,	<i>Hanover.</i>
Emma A. Smith,	<i>Hanover.</i>
Caroline C. Smith,	<i>Meriden.</i>
Ellen F. Smith,	<i>Meriden.</i>
Hannah Spalding,	<i>Meriden.</i>
Lizzie P. Spalding,	<i>Plainfield.</i>
Hannah M. Strobbridge,	<i>St. Johnsbury, Vt.</i>
Martha L. Strobbridge,	<i>Lunenburg, Vt.</i>
Clara S. Taylor,	<i>Hartland, Vt.</i>
Laura Tenney,	<i>Hartford, Vt.</i>
Eveline B. Thompson,	<i>Bridgewater, Vt.</i>
Cynthia W. Ticknor,	<i>East Plainfield.</i>
Caroline M. Ticknor,	<i>East Plainfield.</i>
Sophia W. Upham,	<i>Houghtonville, Vt.</i>
Caroline S. Wadsworth,	<i>Henniker.</i>
Mary A. Walker,	<i>Hartland, Vt.</i>
Martha S. Waterman,	<i>West Lebanon.</i>
M. Elizabeth Ward,	<i>Croydon.</i>
Amy B. Westgate,	<i>Plainfield.</i>
Charlotte O. G. Whiton,	<i>Boston, Ms.</i>
Mary F. Willcox,	<i>Newport.</i>
Charlotte L. Wood,	<i>Lebanon.</i>
Mary A. Wyman,	<i>Woodstock, Vt.</i> 136

PREPARATORY DEPARTMENT.

NAMES.	RESIDENCES.
Emily B. Barrows,	<i>Meriden.</i>
Mary E. Burnap,	<i>Plainfield.</i>
Sarah P. Calef,	<i>Grantham.</i>
Mary L. Carr,	<i>East Plainfield.</i>
E. Florence Daniels,	<i>Plainfield.</i>
Helen S. Dewey,	<i>Meriden.</i>
Mary E. Dutton,	<i>Claremont.</i>
Eunice A. Hall,	<i>Hanover.</i>
Susan G. Johnson,	<i>Grantham.</i>
Emeline F. Kenyon,	<i>Plainfield.</i>
Sarah E. Kenyon,	<i>North Enfield.</i>
Rosina E. Lear,	<i>Cornish.</i>
Helen M. Lewis,	<i>Plainfield.</i>
Betsy G. Luther,	<i>Cornish.</i>
Abby L. Richards,	<i>Meriden.</i>
Ellen M. Richards,	<i>Hartford, Vt.</i>
Lucy G. Roberts,	<i>Meriden.</i>
Xarifa Sanborn,	<i>Plainfield.</i>
Phebe P. Sargent,	<i>Enfield.</i>
Caroline P. Steele,	<i>Windsor, Vt.</i>
Susan Watson,	<i>Meriden.</i>
Mary L. Webster,	<i>West Canaan.</i>
Emily C. Wingate,	<i>Meriden.</i>

SUMMARY.

MALE CLASSICAL DEPARTMENT,	-	152
GRADUATING CLASS, JULY, 1852,	28	
SENIOR CLASS,	- - -	35
MIDDLE CLASS,	- - -	44
JUNIOR CLASS,	- - -	45
MALE ENGLISH DEPARTMENT,	- -	127
FEMALE DEPARTMENT,	- - -	234
GRADUATING CLASS,	- -	10
SENIOR CLASS,	- - -	16
MIDDLE CLASS,	- - -	49
JUNIOR CLASS,	- - -	136
PREPARATORY CLASS,	- -	23
TOTAL,	- - - -	513
WINTER TERM,	- -	153
SPRING TERM,	- -	295
SUMMER TERM,	- -	178
FALL TERM,	- - -	303
AGGREGATE,	- -	929

ADMISSION.

ALL Candidates for Admission must be prepared to present satisfactory testimonials of good moral character. Application should be made to the Principal.

Students are admitted at any period of their course, if prepared to enter regular classes.

The Academical year begins with the Fall Term, at which time the *classification* of the School commences.

Except in special cases, students will not be received under fourteen years of age.

COURSE OF STUDY.

CLASSICAL.

JUNIOR YEAR.

<i>Fall Term.</i>	Latin Grammar; Latin Reader; Translations into Latin; Algebra.
<i>Winter Term.</i>	Latin Reader continued; Sallust; Translations continued; Algebra continued; Ancient Geography.
<i>Spring Term.</i>	Sallust continued; Roman Antiquities; Written Translations into English and Latin; Natural Sciences.
<i>Summer Term.</i>	Sallust continued; Antiquities and Translations continued; Linear Drawing; Natural Sciences continued.

MIDDLE YEAR.

<i>Fall Term.</i>	Cæsar or Sallust continued; Greek Grammar and Lessons; Translations into Greek and Latin.
<i>Winter Term.</i>	Cæsar or Sallust completed; Greek Grammar and Lessons continued; Mythology.
<i>Spring Term.</i>	Cicero; Anabasis; Grecian Antiquities; History— <i>Worcester</i> .
<i>Summer Term.</i>	Cicero completed; Anabasis continued; Translations through the year; History— <i>Worcester</i> .

SENIOR YEAR.

<i>Fall Term.</i>	Virgil; Anabasis continued; Translations into English verse and Greek; Latin and English Prosody.
<i>Winter Term.</i>	Virgil continued; Homer— <i>Iliad</i> ; Greek Prosody and Dialects; Algebra reviewed; Modern History— <i>Lord</i> .
<i>Spring Term.</i>	Virgil completed; Homer continued; Translations through the year.
<i>Summer Term.</i>	Classical Studies reviewed; Greek Testament; Crosby's Geometry.

COLLATERAL EXERCISES.

Exercises in General Grammar and Grammatical Analysis through the course; Rhetorical Exercises and Composition every Saturday; Original Declamations the last three terms; a Course of Reading in History; Literary Societies; a Biblical Exercise Sabbath morning.

The following Text Books are made use of in this department;—Andrews and Stoddard's Grammar; Andrews' Latin Reader; Davies' Introduction to Algebra; Crosby's Geometry; Cæsar, Sallust; Folsom's Cicero; Bowen's, or Gould's Virgil; Arnold's Prose Composition; Ramshorn's Latin Synonymes; Leverett's, or Andrews' Latin Lexicon; Bojesen's or Smith's Greek and Roman Antiquities; Keightley's Mythology; Crosby's Greek Grammar, Lessons and Anabasis; Pickering's or Liddell and Scott's Greek Lexicon; Anthon's Classical Dictionary, (last edition); &c., &c.

XXIV.

ENGLISH.

PREPARATORY.

History of the United States; Colburn's Arithmetic; Written Arithmetic; English Grammar; Modern Geography; Watts on the Mind; Governmental Instructor; First Principles of Natural Philosophy.

JUNIOR YEAR.

Fall Term. Algebra; Worcester's General History; English Grammar.
Winter Term. Algebra continued; History continued; Physiology.
Spring Term. Astronomy; Ancient Geography and Mythology; Book Keeping.
Summer Term. Natural Philosophy; Botany; Linear Drawing.

MIDDLE YEAR.

Fall Term. Chemistry; Geometry; Linear Drawing completed.
Winter Term. Geometry completed; Zoology; Rhetoric.
Spring Term. Intellectual Philosophy (Abercrombie); Moral Science; English Grammar, with English Prosody.
Summer Term. Geology; Botany completed; Natural Theology.

SENIOR YEAR.

Fall Term. Chemistry completed; Butler's Analogy; Perspective and Crayon Drawing.
Winter Term. Political Economy; English Poets; Ecclesiastical History.
Spring Term. Astronomy completed; Chase's Algebra; Evidences of Christianity.
Summer Term. Intellectual Philosophy (Upham); Mineralogy; Reviews.

SUBSTITUTES.

The Latin or Greek Classics may be substituted, term for term, for the less important studies in the above course; and Surveying, with Field Exercises, and Civil Engineering, in the case of young gentlemen.

COLLATERAL EXERCISES.

Reading, Composition, and Rhetorical Exercise every Saturday; Literary Societies; a Biblical Exercise every Sabbath morning.

The following Text-books are made use of in this department:—

American School Reader; Vocal Culture; Adams' Arithmetic (revised edition); Davies' Introduction to Algebra, Bourdon's and Chase's Algebra; Whately's Rhetoric and Logic; Abercrombie's and Upham's Intellectual Philosophy; Alexander's Evidences of Christianity; Wayland's Moral Science and Political Economy; Silliman's Chemistry; Olmsted's Natural Philosophy (last edition), and Astronomy; Hitchcock's Geology; Legendre's and Crosby's Geometry; Davies' Surveying; Wood's Botany; Graham's English Synonymes; Agassiz & Gould's Zoology; Dana's Mineralogy; Cutter's Physiology; Pinney's French Grammar; Rowan's French Reader; Charles XII; La Henriade; Racine; Fleming & Tibbin's French Dictionary; &c., &c.

BENEFICIARIES.

Candidates for appropriation from the funds of the Institution must have the Gospel Ministry in view, and bring certificates of Church membership and of indigent circumstances, and pass a satisfactory examination on, at least, one term's study of the Languages. Beneficiaries have their *tuition* remitted, and receive an appropriation of *one dollar per week of term time*.

None, who are receiving aid from other benevolent societies, are admitted as beneficiaries.

TEACHERS' INSTITUTE.

During the Fall and Spring Terms, young gentlemen and ladies, preparing to teach, will be formed into a class, with weekly lectures and exercises with special reference to the business of instruction, school government, &c.

SYNOPSIS OF EXERCISES.

1. A model class, instructed by one of the students, or teachers, with mutual criticisms.
2. Questions and discussions.
3. Lectures and strictures on;—
 - 1.) Methods of Teaching the Alphabet, First Lessons in Reading, Orthography, Mental Arithmetic, and all other branches taught in Common Schools;
 - 2.) The Instruction of Children; School Recreations and Government;
 - 3.) Incentives to Study; Prizes; Moral and Religious Instruction;
 - 4.) The Classification of Schools; the Method of conducting Recitations;
 - 5.) Teachers' Lyceums; School Apparatus; &c., &c.
4. A thorough examination on the branches to be taught, with certificates.

XXVI.

BOARD.

The Female Boarding House is under the direction of Rev. E. T. Rowe and Lady. Twenty-five or thirty young ladies can be accommodated. No pains will be spared to furnish all the quiet and attentions of home, together with the culture and improvement of a boarding-school. The Principal of the Female Department will board with, and superintend, the young ladies.

Every facility is furnished young gentlemen and ladies for boarding themselves, and young gentlemen for boarding in clubs.

EXPENSES.

Tuition, per term, <i>ordinary</i> ,	- - - - -	\$4.00
Music and use of instrument, <i>extra</i> ,	- - - - -	10.00
French,	" - - - - -	2.00
Crayon Drawing,	" - - - - -	2.00
Pencilling,	" - - - - -	1.00
Perspective,	" - - - - -	2.00
Board in families, per week, including room and washing, from	- - - - -	\$1.75 to 2.00
Board in clubs, including as above, from	- - - - -	1.00 to 1.25

EXAMINATIONS.

There are Public Examinations of the School semi-annually, at the close of the Fall and Spring Terms, before a Committee chosen at the direction of the Trustees.

On the afternoon of Tuesday, at the close of the Spring Term, there is an Exhibition of Original Declamations by the Senior Class.

The following gentlemen were the Committee for the two last examinations:—

Rev. Jonathan Clement, Woodstock, Vt.
Rev. Samuel Delano, Hartland, Vt.
John S. Woodman, A. M., Hanover.
Hon. Jason Steele, Windsor, Vt.
James W. Patterson, A. M., Hanover.
Rev. Daniel J. Noyes, D. D., Hanover.
Stephen Tracy, M. D., Windsor, Vt.
Rev. Samuel G. Tenney, Alstead.

XXVII.

NOTICES.

Kimball Union Academy is situated in Meriden *parish*, Plainfield, N. H. The Post Office address is, Meriden, N. H. The nearest depot on the Northern Railroad is at Lebanon village, seven miles distant;—the nearest, on the Vermont Central, is at Hartland, Vt., about the same distance. A daily stage leaves Lebanon for Meriden and Claremont on the arrival of the first train from Boston.

The Institution was incorporated in 1813. The nett amount of its funds is about \$45,000.

The government and instruction of the students are committed to five *permanent* teachers—three gentlemen, and two ladies, with other assistants, as they may be needed. A full hour at least is given to every important recitation.

A very extensive and valuable *apparatus* is provided, sufficient for lectures and illustrations in Chemistry, Natural Philosophy, Astronomy, Practical Surveying, and Civil Engineering; with Outline Maps and Charts for Geography and History, together with a handsome collection of Minerals and Shells.

☞ Students will not be excused to be absent in term-time without urgent reasons; nor to leave *before the close of the term*, unless it is *absolutely necessary*.

Diplomas will be awarded to such, in either department, as complete the full course of studies, with the seal and official signature of the Institution.

XXVIII.

CALENDAR.

1853.

Nov. 14—15. Fall Examination.

Nov. 15. Fall Term ends—Tuesday night.

VACATION OF TWO WEEKS.

Nov. 30. Winter Term begins—Wednesday morning.

1854.

Feb. 7. Winter Term ends—Tuesday night.

VACATION OF ONE WEEK.

Feb. 15. Spring Term begins—Wednesday morning.

May 1. Annual Meeting of Trustees—Monday afternoon.

May 1—2. Spring Examination.

May 2. Spring Term ends—Tuesday night.

VACATION OF TWO WEEKS.

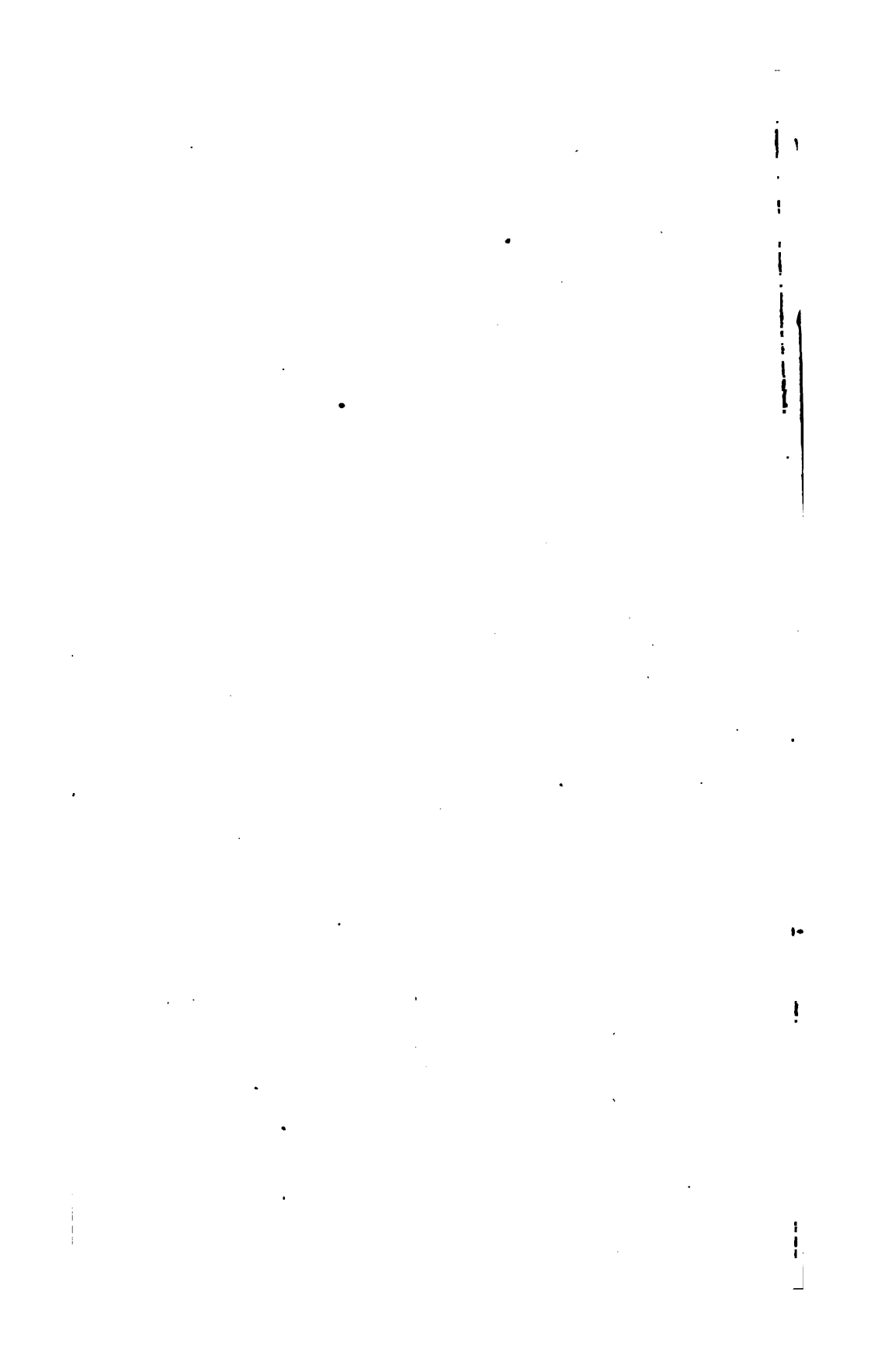
May 17. Summer Term begins—Wednesday morning.

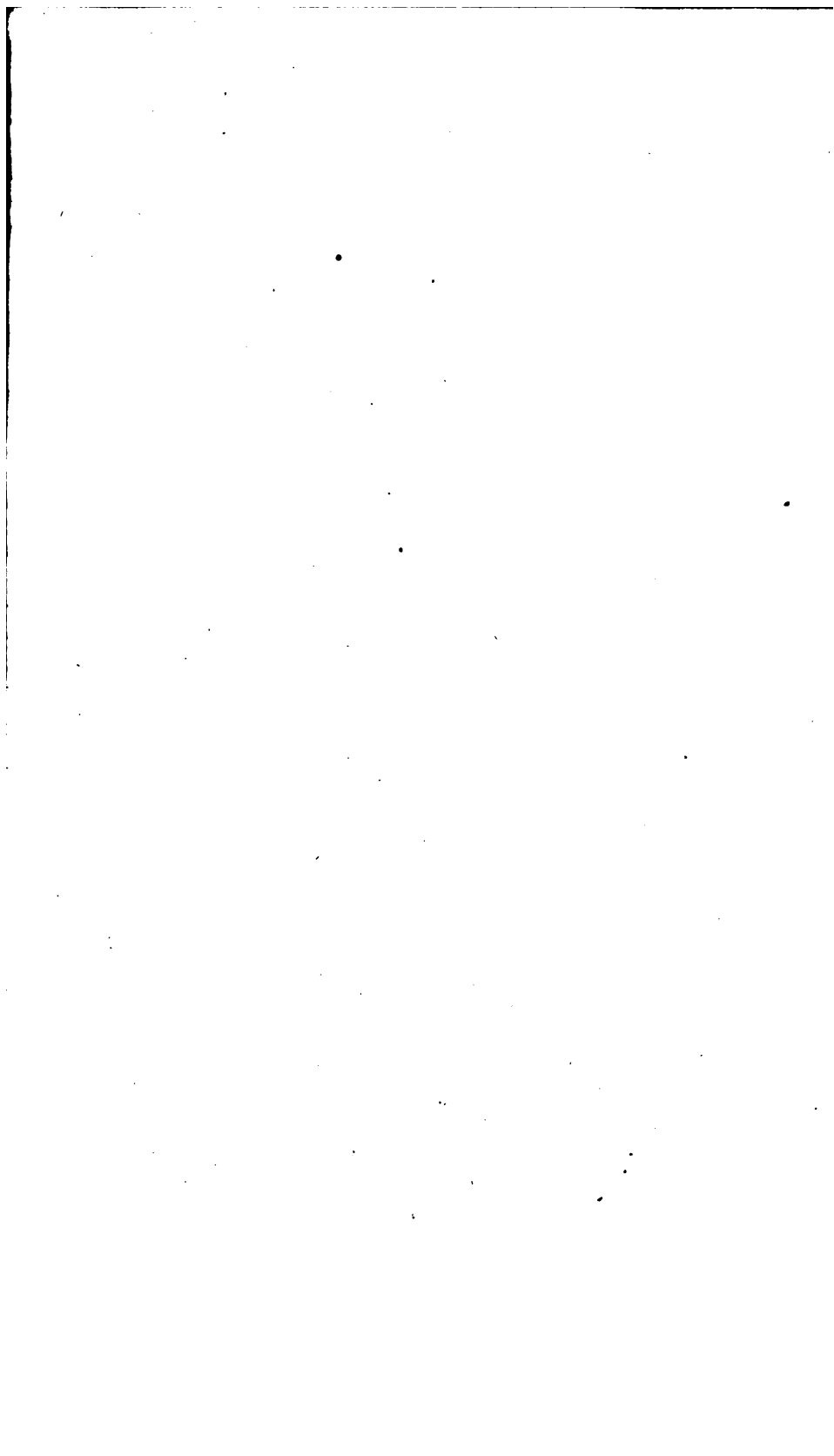
July 25. Summer Term ends—Tuesday night.

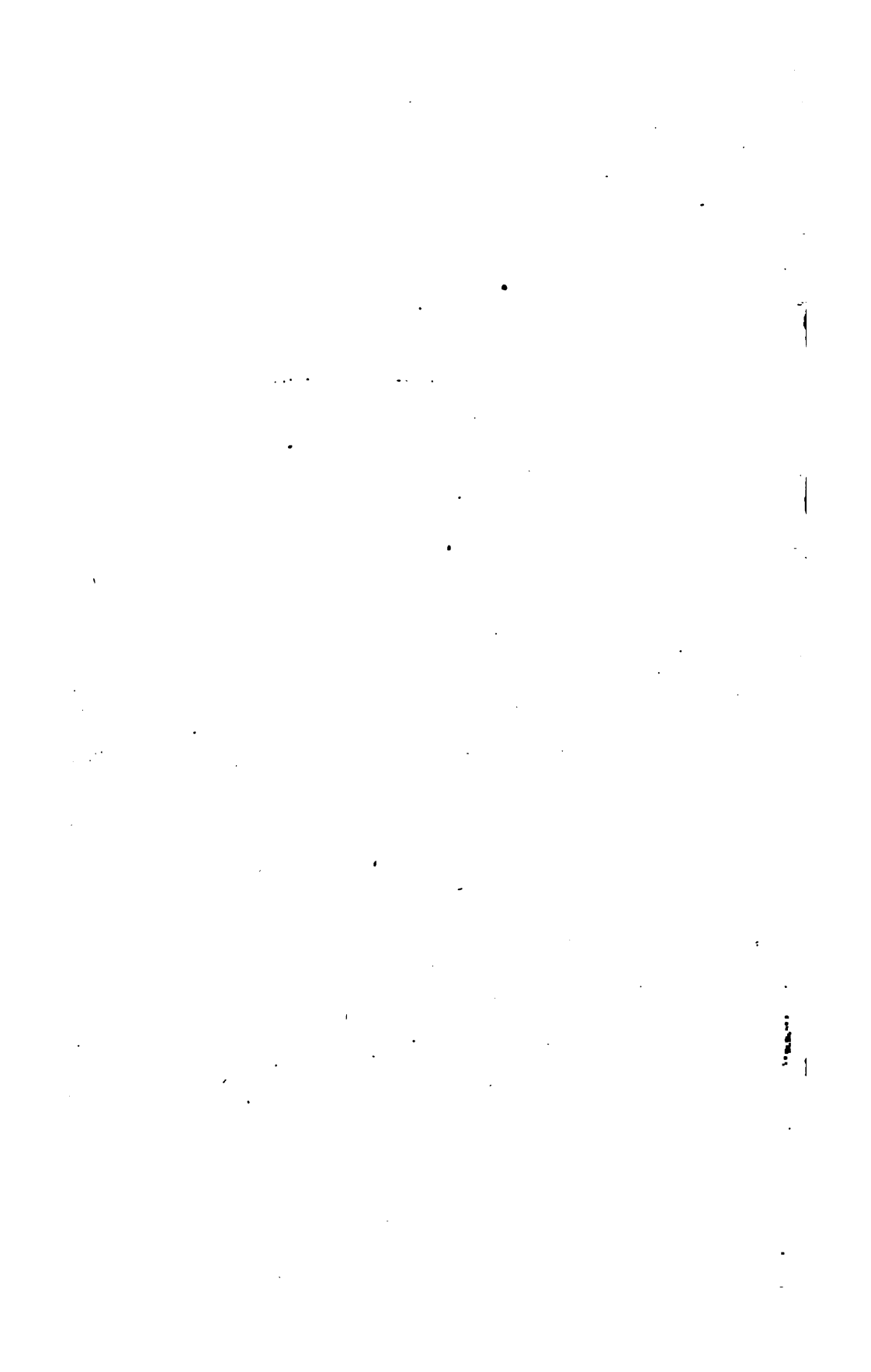
VACATION OF FIVE WEEKS.

August 30. Fall Term begins—Wednesday morning.

THE ANNUAL MEETING of the Board of Trustees is on the
Monday preceding the first Wednesday in May,
at 4 o'clock, P. M.







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